

C A P
OF
Gray Hairs
FOR A
Green Head:
OR, THE
FATHERS COUNSEL
TO HIS
S O N.

An Apprentice in *London*.

Containing wholeſom Inſtructions for
the Management of a Mans whole
LIFE.

The Fourth Edition, & Third Part Enlarged.

By *Caleb Trenchfield* Gent.

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T H E

Introduction.

S O N,

HAVING been at so much cost and care to set you fairly out, to act your part upon the Stage of this present World; I was consulting what might be further done, to give assistance to your fair come off. And now observing that you were gone out from under the tuition of the Fathers wing, when counsel was at hand, as each occasion did present it self; and yet exposed to a standing much more slippery, through the great store of powerful temptations; I thought it meet to send you up a stock of such well-tried Advice as might serve as a Panoply, from whence to fetch supplies, as your occasions should impose a need.

And tho some Fathers, and of them some Persons of great Note, have undertook to

give advice unto their Sons; whose works in that kind are yet extant; and therefore this may seem more needless; yet there's not any (that I know of) hath stoopt so low, to give advice to an Apprentice, but did direct their thoughts to such a pitch, as lay not in the level of the greatest part of persons, to whom advice was not less needful. However, you'll find here some store of things not touched by their observation, and such as when experimented, will be approv'd to need your wariness and caution. But what concerns you most, is not the Doctrine, but the Use; for 'tis not hard to give good Counsel, but to take it. Green Heads are apt to think themselves the wisest; but that were strange, whenas our wisdom for the most part, is bought by experience, and young men are too young to make an ample purchase. You have this advantage then, to have that stock which hath been traded for by elder years, and those too exercised not in a few concerns: add these unto your own, and you may be as wise as if you had already lived some more years.

If this care for you turn not to account, I'm sure the Error will be found your own; and if that hereby you're not made the wiser, your follies will be more without excuse. But I shall prosecute these my designs

signs contrived for your benefit, with my uncessant Prayers that God would ever do you good, and be your sure and everlasting Guide. For as our Actions should be all done for his Glory, so should our Enterprises be all undertaken with the expectation and invocation of Divine Assistance. Therefore as in the disposing of our affairs, respect should be had by us, that we may be serviceable to God in our Generations; so should our Eyes be up unto him for his Blessing on us in those Affairs, whose over-ruling hand doth blast them, or else make them flourish, the one or the other, even as he pleaseth. And it should be our most important care, that we so live, as that by our iniquity we give no cause that he should bring a curse on us and our endeavours. For whatsoe'er the wicked World may think, God is the same he ever was, and fails not to make good his Promises and Threats in things relating to this present World, exprest at large in *Deuteronomy* to those that serve him, and that serve him not. And *Commynes* observes that in his time, 'twas but as 'twere the changing of the names and times, and you would think you read the Histories of the Books of *Samuel* and the *Kings*, when you reflected on the Revolutions of the most of the Estates of *Europe*, where one

might see Gods Blessing on those Princes and those Countreys that were good; and on the other hand, the various Judgments which he brought upon the wicked and perverse, as he doth instance in store of Examples. So that he there concludes that those who will not give belief unto Gods Word, and be deterred thence from Actions that are evil and unjust; God lets them see by their own sad experience, that he as much hates him that's impious, as he approves and chuseth to himself all such as walk by those his Rules of Uprightness and Justice.

CHAP. I.

'Advice concerning Religion, as it includes the care to save a Man's own Soul.

BUT there is one choice thing which I have here to mind you of; that is, an hearty seriousness in those affairs that do relate unto your Soul; which is indeed much wanting every where. The greatest part of men in matters of Religion being only led by what is but external, their Education, and the places custom where they live, being the things that do produce their actions of Religion, not any principle that

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is within, or sense, or such conviction of their own concerns, as may induce a serious care and thoughtfulness in those affairs, and so by consequence so great activity and such a diligence in all the things relating to the World to come, as may bear some proportion with those high emoluments which Faith makes certain to him that believes. And you may find from hence as great an odds between the man that takes Religion up but from the custom of the place he lives in, and him that acts in't from the force of truth, and the conviction that lies on his Soul, as is betwixt that adventitious scent which Gloves or such like things contract, when laid amongst Perfumes, and that sweet fragrancy which by a natural emanation presents it self unto us from the new blown Rose. If therefore such a sense dwell on your heart as makes you serious, and doth beget affectionate desires to save your Soul, according to the vast concernment that is in it, 'twill not be hard to find expedients which may lead you thither.

For this great business is not so perplext as curious heads have made, who while they do depend to open't to us, and expound it, have started questions which have made the matter a thousand times more difficult and intricate: For 'tis on

two things that all this depends, and those most easie and perspicuous. The first is Faith in our Redeemer, when in a conscience of our own Unrighteousness we do lay hold on that most perfect Righteousness of Christ, which was ordain'd, reveal'd, and in all things accomodated, that it may be imputed to him that by faith receives it. The second is an Holy Life, whereby we are made conformable unto our Lord, and so receive the Gospel of Salvation, that it doth teach us to deny Ungodliness and worldly Lusts, and to live Soberly and Righteously, and Godly, in this present World. Do thou then set thine Heart on these two things, and with the Testimony of thy Conscience that thou art sincere, pursue them with thy whole desire, and then if thou do fail of Heaven, let me bear all the blame of so great a loss for ever.

But the greatest danger is from our own hearts, which false as e'r was Traytor, do betray us; and by a natural propensity to serve the Flesh, are not engag'd in the things of the Spirit but with the greatest difficulty. And even then are like to haggard Goshawks, howsoever manned and brought in the best order to fly at the Game you aim at, yet if not daily on the Fist, and in continual hand, they quickly grow

grow as wild again as they that never have been toucht, but fly at their own pleasure in the Field. And therefore let me give you some few things, which if you practice them, i'm sure you'l find of great expediency to prevent the mischiefs which do usually arise from the deceitfulness of our own hearts; concerning which, wise *Solomon* gives this advice, *Keep thy Heart with all diligence, for out of it are the issues of Life.*

The first thing therefore which I have to recommend to you, is Religion towards God; by which notion I do chiefly understand all care to save a mans own Soul. For it seems an apparent irrationality there to design the provident management of the affairs of this present Life; where a man is utterly regardless of those much more important Concernments of a better. And if the Child in the Womb had but the same Resentments of the Life here, as we have of that which is to come, 'twould be esteemed strange, if it should be more thoughtful for its easie lying the nine months there, than its comfortable lying (it may be) an hundred years here. And much more gross is our vanity and madness, in the neglect of those things which are not seen, which are eternal; when we only care for those things which

are seen, which are temporal. But it is not my design here to give you Directions in this business, that would swell this little Manual into too great a bulk; and there are almost innumerable pious labourers of learned men who have largely treated on this subject.

And that which I shall mention first, is what the learned *Seneca* relateth of himself, that each night after he was in his Bed, and all things quiet, he did bring the passed day unto a strict account, taking a view of all such things as in that time had been done by him, with the manner of their doing; examining what proportion they did bear with right Reason, and those Rules which his profession had prescribed as Canonical, and accordingly censuring them and himself for what was faulty. And this I have the rather mentioned that it may be seen how much the sober Heathen will condemn the men of this our Generation, wherein the Reins are laid in the neck of every mans concupiscence, and such enormous liberties assumed, not only for to do, but boast of also such vile things as natural light will easily convince cannot be judged but as impious. And here too let me tell you something that may give the plainest evidence, that this same practice must be of advantage:

rage: For by this means there's set a brand upon those things you thus have judged unlawful; and like a Malefactor burn'd i'th' hand, have caution given to be well wary of the next offence. And hereby also you'l disturb the quiet and repose of Sin, which like to Fly blows, if they're let alone, increase their Vermine to a multitude. And there's another thing not of the least regard, that hereby you'l prevent the festring of that wound which Sin makes in the Soul; which if not healed by a quick Repentance, doth like a Gangreen spread its venom to the parts sincere, and not alone strengthen it self by new alliance, which it gets by drawing in the heart to further liking and consent; but there's a new addition still of guilt, each moment that a sin is entertain'd, producing still a figure to the account, and running up the reckoning much more high than 'twould have been, had we examin'd thus our actions well, and forthwith seriously repented of, and so abjur'd, what we had found our Conscience had condemn'd.

The second shall be what the Reverend *Bolton* doth direct, That you carefully every morning, in your private Devotions, present your Requests unto God for his Blessing on your particular Designs,
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which at that time you have in your thoughts; by which means those Designs will be brought to the Test of your own Conscience, aw'd with the Apprehensions of the Holy God in this solemn an Address, and so will give its censure of what sort your projects are, and consequently that Oppression, Injustice, Cruelty, Revenge, Rollusion, and Impurity may be escaped, which otherwise may be much easier admitted than can be repented. And 'tis observable, that reading the Stories of divers Persons, who have come to untimely and tragical ends, many of them have acknowledged at their Executions, 'twas their want of Prayer which brought them to those sad and miserable Conclusions.

The next thing is, the pious partaking of the Lord's Supper, as often as opportunity doth present it self unto you so to do. For without doubt 'tis of the highest Note, that here our Lord gives us his Body and his Blood; and they that judge the least, conclude a Sacramental Presence of his Body here, which is by Faith participated of by him that comes and doth believe. And therefore hence we surely may expect such grace and strength as our Lord Christ did take Flesh for, that so he might communicate them unto us,
and

and thence enable us to live acceptably before our God. And further, here we may observe our solemn Preparation when we come unto this Holy Table of the Lord, and all the Service that we there perform, cannot but strike such awe upon the heart, and melt it into such relents, as hugely must deter us from the love of Sin, and stir us up to such a Conversation as is good, and those endeavours that conduct to Heaven.

And unto this I may well add the strict observation of the Lords day ; which if we should consent to some, that it is not enjoyn'd us by Divine Appointment, yet doubtless is in Prudence to be practised : For the heart of man naturally is excessively devoted to the pleasures of this life, the pleasures and profits of this present world, whereby we may indulge our genius, and give contentment to our carnal lusts, and in these things we are so totally imploy'd, that we can hardly fix upon our selves a thought that may conduce to better things. And therefore it is greatly requisite that such a time should be allowed as may be altogether dedicated to the things Divine ; and there may be a freedom to the Soul, without the check of bodily affairs, to lay it self out in its own concerns, while we retire thus from the Worlds incumbrance,

brance, and place a guard to keep it from our hearts, when we are taken up in this allotted time with the united labour of our minds, to serve our God, and be servient to the Eternal Blessedness of our Immortal Souls.

The last thing which I shall direct in this respect, is, That you set your self a task of Scripture to read daily, and fail not to be punctual in the execution: For this is that of which the Apostle speaks, which is able to make us wise unto Salvation: For here we have that knowledge in its Fountain, which as 'tis Supernatural, and gives account of things not to be known but by that Heavenly Revelation; so it is best discovered by it self, and understood by the comparing of those things together, which do seem contrary, and yet afford by that their contrariety, the best and solideest Interpretation. For Comments, as they take up much more time to read, so are they for the most part byass'd by the opinion of the men that writ it: for it is manifest, the most of men bring Scripture rather unto their Opinions, than their Opinions to the Rule of Scripture. As I remember once I heard a Preacher in the Pulpit go about to prove the lawfulness of God-fathers, from that place in the eighth of *Isaiah* at the second

verse, which to the meanest understanding appears no more unto the purpose than is a Wedding unto a Christning. And don't you think with as much wit that Doctor prov'd the Salique Law, which shuts out Women from the Crown of France, from that place in the sixth of *St. Matthew*, where 'tis said, *Consider the Lillies how they grow, they toil not, neither do they spin*, alluding to the Arms of France. And without doubt the benefit is great which you'll attain, if you do strive like that *Apollo* to be thus mighty in the Scriptures: for, not to speak of that delight, which cannot but arise from knowledge, such as Angels do desire to pry into, and far exceeds that clear content which the Philosophers of old took in the quest of Natural Effects, when they were as transported at their *Henreka's*, that yet came so far short of those Divine Discoveries, which truly are as *David* speaks, much sweeter than the Honey and the Honey comb: Consider what a Magazine the Scriptures are, from whence there may be weapons had for the repelling of the worst Temptations; when as our Saviour thought this the best means to put to flight the Devil, in that most solemn Combat which we read of in the fourth of *Matthew*, where *It is written*, without more
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ado, did vanquish that most cunning and inveterate Foe. What precious Promises are here, from whence we may fetch comfort in our great extremities, and say as *David* did, *I verily had fainted in my affliction, but that thy Word did comfort me?* What excellent Directions have we here to be our conduct in the way to Heaven? How most unerring and most certain to effect the thing design'd? What Patterns have we here of purity, not only from the rest of Saints, but most especially from the Holy JESUS, who hath by such transcendent and unimitable kindness oblig'd us to the imitation of his blessed Vertues. Lastly, Consider what an awe, to keep in order our deceitful and perfidious heart that must needs give, of which 'tis said, That it is sharper than two edged Swords, and renders the most hidden things laid naked and (*Tetrabelismina*) chined asunder. So that I know not what to recommend unto you of more use, to keep you upright in the waies of peace.

I have a few things for your caution in this matter, and they'r these:

C A A P. II.

Cautions concerning Religion in that sense.

DO not busie your self much about the controversial part of Religion, for that ingenders strife rather than edifying, and makes a man rather busily inquisitive than usefully practical. There are many things we make no small stir about, and break for them the Golden Chain of Brotherly Affection, which yet a Man may well be ignorant of, and notwithstanding bid as fair for Heaven as they that know the most of them. Faith and good works they are the things wherein a man can never unprofitably never too abundantly be employ'd. How many have I known big with Discourse of things in Controversie among us, whom yet I have observ'd no wise solicitous to keep their Consciences without offence. Nay, I have known some then only forward in this kind to talk, when they had got a Cup too much, and with design by shew of knowledg, which they herein had to make excuse for that exorbitance, which they were sure the sober mindeft would condemn. And the truth
is,

is, 'tis no hard matter for the talk of Religion, to supplant the practice of it; and like those who play at Ball, while they tols it too and fro, lose it. How many while they have disputed, who are fit to come to the Lord's Supper, have neglected themselves wholly to come thither. And the Discourse of Ceremonies hath brought things to that pass, in respect of both parties, that the Circumstances hath stept into the room of the Substance, and 'tis much more in the opinion of men to be conformable or not conformable, than it is to be good or bad. It is therefore infinitely better to be conscientiously practising the plain truths we know, than curiously disputing about those things we know not; rather walking in the good old way of manifest Holiness, than in the new affected way of disputed Devotion.

Do not espouse any Opinion, Faction, or way of Men, to be led by them one step farther than the clear conviction of thine own Judgment doth conduct thee. For how great indiscretion is it to be hurried by the whirl of others motion, into those precipices, whirl-pits, and dangers thine own considerate fore-sight did not first sound? And how great an injury is it to that Reason which God hath given us, to subject our Understanding to the sense

sense of others & *jurare in verba Magistrum*, and like silly Sheep to bounce into no small inordinateness, only because we saw some great Ram leap in before us? And verily 'twould vex one to see those who do design to draw Disciples after them, to lead a crew of Gulls into no small Puddles, by having obtained the repute of being no meanly understanding Ganders. For how many Hens do we daily see following that Cock who hath had the confidence to crow stoutly on his own Dung-hil; out of danger of having his right disputed by the dint of Weapon?

I confess it hath been no impolitic way to Wealth and Promotion, to be a stout abettor of the prevailing Faction, and great Assessor of the Opinion in fashion.

And we need not go far for Examples of those, who by this gale have prosperously sailed to desired Dignities. But if the Apostle make it a small matter to give carnal things in exchange for spiritual, surely 'tis abominable Traffick to give our spiritual things for carnal, and abet Opinions to fill our Purses, not better our Souls.

But besides, 'tis seldom but God takes these wise in their own craftiness, and brings such a turn which throws them out of Dignities shamefully, who brought themselves in hypocritically. Never

Never engage so far in any Opinion or Way, as to suffer for it, without the clear conviction of thine own Conscience, that it is thy duty so to do. For though there be a Glory in Suffering, overballancing to some Humour the loss and smart which accompanies it; and though there be much in a preoccupied Judgment, that we do well in suffering, especiall when we are clapt on the Back, and encouraged by those who abet the Opinion: Though thus (I say) when in hot Blood, and in the glory of the business, it was not hard to appear gallant in some fierce Incounters; yet when the wounds are stark, the Spectators gone, and thou left in thy solitudes, and become serious, believe me thy Spirit will be intollerably dull, if it be not seren-ed with a Conscience testifying from manifest Truth, *That thou hast suffered according to the will of God.*

Set no esteem upon any man because he is of this or that Opinion, but value every one that walks Vertuously, according to the plain Principles of Piety, Sobriety and Justice, which are not disputed nor denied by any; nor trust any man upon any other account: For I am sure when the great Judge shall come to take account of who are his, 'twill not be askt what way you are of, who are of *Paul*, and who of *Apollo*;

Apollo; but this is that whereby you will be known his, if you depart from all Iniquity. And for my own part, when I read the vertuous Acts which we are told of *Aristides, Phocion, Regulus*, and others, my heart doth much more readily imbrace a tender kindness for their memories, altho they were not Christians, than I should have for him that jump't the most exactly with my Judgment, if so I were convinced that he were vicious. For certainly it is Holiness that is the most deserving, and the most prevailing Interest in the World; for God himself is on that side, and they that think to drive on any other without respect to that, shall surely find their policy will fail, and all their projects will prove but abortive. And do you not think that you may better trust a Turk that morally is conscientious, than you can build a confidence on some who with great state so much cry up their Zeal in this or that Profession. And surely this will not seem strange to any one that well observes how cunningly they screw'd themselves into huge wealth, and places of the best advantage, who with the most apparent zeal did press the self denying Ordinance: when yet we read of many famous Romans who left not wherewith to discharge their Funerals, by whose integrity and mighty

mighty Victories the publick Treasury with so vast sums had been enriched. And in good truth, 'tis interest, that like to common Grass in Clover, eats out Religion; and while every man seek his own advantage, there's scarce any man serves a good conscience. So that under various shapes of this and th'other Sect, the old design is still put on, to make Religion but a stale to Wealth and Greatneis. Which is so much apparent in the Papacy, where there are so many fine Religious Projects to bring Gain and Honour to the Clergy. So that indeed all men almost are far from the sincere pursuit of Truth, but rather in their Hearts applaud their craft, and say as did that Pope, *Quantas nobis divitiarum hac fabula comparavit*: And hence Men will do any thing to be promoted, and those Men are promoted that will do any thing. There is a story very pertinent to this purpose, of a Cardinal, who being the Son of a poor Fisherman, during the time that he was in inferiour Orders, he ever had a Net spread on the Table, that when the Cloth was taken off, he might be put in mind of his Extraction; but being grac'd with a Red Hat, that custom was left off: And being asked by a familiar Friend the reason why the Net was not spread, as accustomed? He answers, *O no matter now,*
the

Fish is caught for which 'twas laid. And therefore Honesty and Justice, for which men do deny themselves in their own Interest, are in our daies the surest Characters from whence to judge that men are truly godly and religious.

CHAP. III.

Of Religion, as it includes Devotion towards God.

BUT further, under this notion of Religion, I have to recommend to you all acts of Devotion and Service towards God; all care to give unto him the inward adoration of the heart, and the outward Worship which is well pleasing in his sight. And this Advice is the more necessary, because the greatest part of persons among us, such as are not factiously devout, are irreligiously Profane. For from the one extrem, the most of men are run unto the other; contenting themselves with the name of Christians, and nothing but the name. In which respect I think they are not match'd by any Generation of People in the World beside. For whereas every Nation acknowledgeth some God, which they Worship after their manner, with a Zealous

Zealous Devotion, even to the Prodigal expending of their very lives; how many are there among us, which have not so much as a shew of Religion, not any Duty performed to God in their Families, not any Invocation of his Name, unless in cursed Blasphemy and Oaths? And that wherein Custom hath so much prevailed, that it is a shame not to do it (I mean giving of Thanks at Meat) what affected brevity is design'd, as if they intended rather a scoff of the Divine Majesty, than otherwise? As for the attendance upon the publick Service, verily that is as to Play more than ought else, doing meerly what the Poet saith Women came for to the Theatres, *Spēktatūm veniunt, veniunt spēktenter ut ipse*: The ends of most, at those Divine Employments, being to shew their own braveries, or see that of others: and the most exact account which they there take of any thing, is the new fashion.

But do thou, in thy attendance upon Divine Worship, say, 'as *Jacob of Bethel*, *How dreadful is this Place*? And remember the greatness of that God who hath professed himself to be a jealous God, and therefore most observant what manner of Addresses thou makest to him, doing the Duty thou art engaged in with all thy might; as well knowing that that God who

who requireth thou shouldest love him with all thy heart, expecteth that thou shouldest apply thy self to his service, with the most united intention of all thy faculties.

And though the Apostle saith that we should Pray (*adialeptos*) without ceasing, the heart being alwaies in a frame of calling upon God, and in a continual desire and expectance of supplies from him, in whom all our Springs are; yet our solemn applications unto him, in hearing him speak to us, or our speaking to him, should be with that fear and reverence as suits with his Infinite and Incomprehensible Greatness. And as our hearing of his Word read or preached, should be not as of the sound of words, but with Observation of the Importance of the Sense: So should our calling upon him, not be the inconsiderate and formal mumbling over a parcel of Prayers; but with that Faith, Affection, and earnest Desire, as may approve thee to be otherwise than a vain Babler.

CHAP. IV.

Of Vertues requisite in an Apprentice.

NOW as I have made it my care to dispose you to such a Master as hath a good report of all men, and I hope of the Truth it self, that he is an honest good man, and able in his way; from whom you will receive daily examples of the exercise of Virtue; and who, as he will expect the Duty of a Servant from you, in your service of him; so I know he will perform the Duty of a Master to you, in your Government and Instruction: So it behoves you now to answer the end that was designed in your being so disposed of, and so to take care to be a Servant now, as that you may be a Master hereafter. To which end, it is not a little conducing, to come off the Stage with the clear applause of having acted the part of a Servant well: For he that is furnished with that report, goes a great way in the second part, I mean the setting up for himself.

CHAP. V.

Of Veracity.

HE that will thus come off, must be much imployed in the exercise of those Virtues, which greatly tend to the obtaining of a good Name: And the first of these we may say is *Veracity*, or speaking the Truth.

For not to tell how great a sin it is, by a lie to deny the God of Truth, and his Omniscience who knoweth all things; It is not to be imagined how great a disrepute is thereby contracted. For we thereby not only make our selves the scorn of those that do discover us, but deprive our selves of that belief which we might expect from those which do not. The Liar rendering himself perpetually suspected, and even then when speaking Truth not Believed.

Neither shall you find the Liar any wise answered in that design of excusing himself, which he proposeth: For besides, that it argues much prophanness to back one sin with another, and make recompence for what is ill done the first time, with doing ill the second; it seldom

proves but that the falshood is discovered and what might at first be easily pardoned upon a fair confession, is made the subject of a severe animadversion, by a repeated guiltiness. And in very deed, it is very seldom but that a soft answer and confession obtains the dismissal of that offender, whom a lie would have detained unto a future judgment.

And on the other hand, consider thou how excellent it is, to be accounted one upon whose word a man may well depend, and take what you do say as most assured Truth: for 'tis the custom among many, when they're ask'd a question, so to frame their answer as they judge may best please him that asketh, or conceal what they would not have known, without the least respect unto the Truth; which they alone observe, as may suit best with their design. So that to such as these, no certain credit can be given, but after all the best inquiries had, the Questioner still fluctuates in uncertainty, as if he dealt with that same Jugler who drank Water down, yet would belch up again what Wine you'd call for. Then what a pleasure is it to find out one that brings forth Truth naked as it was born, and gives a view on't not in parcels only, but the whole; and without such false light

light and comments on the Text, as may betray the Judgment and pervert it: So that from what he saith, we may conclude as certainly as if an Oracle had spoke it.

CHAP. VI.

Of Fidelity.

F*idelity* is another Vertue so essentially necessary in this design, that to suppose a good Servant without it, were to make a man without Reason. Let it be therefore your principal care to keep your hand undefiled from the touch of whatsoever you cannot justly call your own. Neither let any opportunity, or probability of concealment, ever tempt you to lay your Fingers on that, which your Conscience tells you not is warrantably yours: For a Bird of the Air will tell the matter; and what is so unrighteously detained, must either be with shame restored, or (which is worse) with impenitency kept, to the treasuring up of wrath against the day of wrath. Besides, observe how great a happiness it is to be bold-faced in the conscience of our own integrity in this behalf; when like *Moses* and *Samuel*, we are able

to present a challenge to the whole world, if they can charge our hands with any thing that is theirs.

But it concerns you also to have no confederacy with any that have clammy hands; no nor any connivance: for it is not the least part of fidelity to those who do entrust us, to be as their Eyes and Ears, to prevent all injurious Inroachments. And 'tis easie to conjecture how great a con-
ducement one trusty Servant is, to the stifling the Enterprizes, and throwing water upon the Gun-powder of those Evil Designs, whereby unfaithful Servants abuse their Masters, and sometimes even blow up their Estates.

There is another sort of *Fidelity*, altho-
not of that consequence, yet not less acceptable to those who shall imploy you; when you shall be faithful to their Reputations, not only avoiding all Reports and Speeches, which may cast upon them any the least blemish; but at all times interposing your self in their vindication, against the obloquy of those who may traduce them.

And verily, as to ingenious Spirits, nothing is more dear than their Reputation: So is there not any thing which endears a Servant to such Masters more, than when he shall be over-heard, either refuting such
Calumnies

Calumnies, whereby their good Name was endangered, or giving the most favourable interpretation to those just allegations, to which their weakness or oversight might render them obnoxious.

CHAP. VII.

Of Temperance.

T*emperance* is the next which here comes to be mentioned; a Vertue of that expediency, that scarce any business is readily done without it: for he who wants this Moderator, and too deeply drencheth himself in that which is too much, is like a man running in Boots, unfit for any employment. For which cause *Solomon* saith, *The Sluggard shall be cloathed with Rags, because he cries, Yet a little more sleep a little more slumber.* And truly it is not hard to declaim against the intemperate use of sleep, it being indeed the abatement of our life, and as either returning us into that condition we were in in our Mothers Womb, or as anticipating that when in our Graves; being as it were to that end ordained, to put us in mind of our own infirmity, and that we die daily. To be sure, we do not only

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deprive

deprive ourselves of so much of our lives as is thus unnecessarily disposed, but we do also cut off from our selves so much of opportunity to dispatch our affairs, as is by us this way intemperately expended.

In both which respect of Health and Wealth, we may also advise you from intemperance in Meats and Drink; being such as most certainly decays the Body and consumes the Purse. Excess in these, being not only a pleasurable evil, whereby we cut our own Throats with no small delight, and put our natural heat with throwing on too much fuel. But it is also a costly vanity, the dainty Tooths of some corroding so far into their estates, as to reach the very vitals; and one mouth being more than enough for six pair of hands. For what could supply a temperate rectified appetite with what is wholesome, at the price of a few pence, will not allay the itch of one luxurious, with what it shall think toothsome, at as many pounds: the one intending the satisfying of hunger (which when it is done, finds an end) the other, like the itch of scabby parts, the more it is scratched, the more desires it. And this caution deserves your greater care, being in a City which abounds with fulness of Bread, whither all the dainties of the Kingdom have their
con-

fluence; and excels in eating is ushered in with the greatest solemnity and abundance (I believe of any place in the world besides. The Delights of *Asia* so much talked of, as the enervating poison of Heroick Spirits, being but as *Kick-shaws*, or those Excesses which the present Luxury hath invented; wherein the design seems by repeated provocations, to deal by Stomachs as Cock-masters by their fainting Duellists, hold them up, that cannot stand of themselves to a fresh encounter.

And though this excess of eating may be as hurtful to the Body, and consumptive to the Purse; yet it is not in many respects so pernicious as that of Drink; which by a sad fatality proves a deluge to Reason, and commonly brings with it a flood of those Debaucheries, which renders us the scorn of Children, and derestation of sober men. And though I want not reasons of the highest remark, yet verily I want words to importune you to a just abhorrency of so great a mischief, whereby we unman our selves of the reason God hath given us, like swine wallowing in our own Vomits, and rendering ourselves both the fittest instruments of every iniquity, and incapable of any good counsel which might prevent us. As therefore your inclination now doth stand over

to this vice, so let me adjure you by all that is dear and sacred, that you continue at the greatest distance from it.

Here also let me put in a caution against intemperance and fantastickness in Apparel; wherein this Nation is so immoderate, that they are most witty how to be most antick. 'Tis not rare to see those persons exposed like Owls, to the ridiculous wonder of sober men, strut along, as if they drew after them the admiration, and not the laughter of those that see them; when pitiful Souls, they are the *Ignes farii*, which intelligent men follow with their scorn, and usually expire in the silly impertinencies of their own vanity. And therefore expensiveness in Apparel, is certainly as great a foolery as men are guilty of; when at huge rates they purchase those things, for which they are no more valued than a Fore-horse for his Feather. For if Apparel be beyond the estate, the only esteem you get thence, is, of a prodigal Fool; if but equal to it, you have that esteem without it. For you may observe that the value which we set upon persons (beside that due to the endowments of their mind) is according to their Rentals; and he that hath an ample Revenue shall be respected, how plainly soever clad: when a fine fellow without,

by

by those that know him, shall have on more esteem than a poor Rascal on a Stage, though in the Array of a Prince: And he that came in to King *Henry the Eighth*, with an hundred Tenements on his back, sold to make him brave, would have had twice as many Hats-off the next Term, if he had had the Rent of them in his Purse. It is therefore wisdom to be neat, not gallant; and to wear such Apparel as may shew you are not sordid, and neglect your self; not such as may make your purse look thin through the cost, nor your Judgment censured for the vanity.

CHAP. VIII.

Of Taciturnity.

WHat comes next to be laid before you, is the Art of *Silence*; of no mean consideration in the quietness of your life and advantage of your affairs. And therefore as in general that talkative humour should be avoided, which exposeth a man very much to the censure of others, it being very difficult to talk much and well: The *Greek* Adage being true, *Ἐκ πολυλογίας ἐστὶ πολυμάρτυς*, *Much speaking is not without much folly.* So is not it

a little hard so, to manage that slippery instrument, as, that something shall not thence escape, which may be retorted to your prejudice, especially if persons be talked of whom you cannot commend without envy, nor dispraise without danger. Every one being smartly sensible of the stroke of the Tongue; and none being so ready to amend for being beaten, as to be revenged of the Beater.

But 'tis especially dangerous to speak any thing in the disparagement of Womens Beauty or Honour: for they are naturally waspish Creatures, and apt to take pet; and by how much the more feeble, the more prone to revenge those things which an elated magnanimity would overlook, as too inferiour a mark. Through the consciousness of which inbecillity, they lay their designs close, and prosecute their mean concerns with more extreame Revenges than you can easily imagine: being sure to do that at the first cast, which they are ever in fear will not be effected by an after-game; and are fully taught that policy to shoot with Bullets, and not Hail-shot; and level the blow at the Head and not at the Heel. Doing their business too after the *Italian* mode; so that though their disgusts, like that of old *Frino's* upon the arbitrament of *Paris*, *manet alie viante*
repossim;

repositum, be laid deep in their hearts, yet it shall not break forth till you are secur'd; like the Cannon, giving the blow after the mark is torn in pieces. Therefore you may observe in all story, no Revenge so transcendent as those of Women, clear particularly in *Overbury's Case*, whom no endearments could ransom from being a Sacrifice to Feminine Rage. Neither shall you find any thing of a more dire inhumanity than the *Persian Nuptials* on *Bartholomew-Eve*; which yet were hatch'd under a *French Hood*, and not a *Helmet*: For which cause those Fathers of Invention, represented all the Furies under the notion of Women, and expressly ordered that *Erinnys* should be *faminei generis*. Neither is it a farthing matter whether what you have said be true or no; unless by how much the truer, by so much the more biting: it being with them as the Historian said of *Nero*, *Quæ facere gaudebat, audire gravabatur*; What he delighted to do, he hated to be advised of: the principle art being that of Concealment; and therefore they hate no Dog so much as the Blood-hound.

But this is not to be understood generally; for there are of that Sex very many, whose Sentiments are suitable to the delicacy of their Constitutions, being as in-

nocent and harmless as the most gentle Turtles, whose purer Souls know nothing of sin, more than what cannot be avoided by common infirmity; and therefore sweet Creatures, are without any thing of gall; and are far from thoughts of Revenge, because they can think none so ill, as to deserve an ill thought of them. To speak any thing which might, though but obliquely, reflect upon such as these, were an impiety not to be expiated by the most submissive acknowledgments. But there are besides these, those whose hearts are branded with blackest Characters, by frequent commission steeling their Consciences to the perpetration of those Villanies, which 'tis their greatest art to cover over with a different appearance; to which end they rack their curious wits (without doubt the most sublimated of any Intelligence below that of Spirits) to the greatest keenest, in inventing expedients to hide that which they fear not to commit, but hate should be known; and therefore they prosecute with as cruel spite him that should pretend a discovery, as if you had undertaken the publick unplastering of a painted Face.

But you are very much to be careful not to discover the Concerns of that Family wherein you live; for every mans House

House is his Castle, and should be as his Cabinet, whence nothing should be divulg'd but by his permission. In the reason of which we have so many Examples, even of some Slaves, who have endured the extreamest Tortures, rather than discover their Masters secrets. And particularly of who hang'd her self with her own Garter at the back of the Chair she sat in, while the Tormentors were fitting the Rack for her second Torture, least the extremity of pain, which she found she was not able to suffer and preserve her Resolution, should force from her the Secrets of that Conspiracy against *Nero*, wherein so many Noble Personages were involved. Neither is it any wise fit to babble of those things, which you may possibly conceive are of inconsiderable moment; for he that will indiscreetly tell any thing, is ever suspected that he will tell every thing. And they that have some truth from your mouth to begin upon, will thereon build such superstructure as is proportionable to their own imaginations: all which they stamp currant and passable upon the credit of that truth which you at first reported.

But especially let what is committed to you as a secret, be lock'd up by you in an inclosure, not to be opened but by the
Key.

Key of him that gave it. For most intolerable is that vanity which leaks out into the next company what was committed by his friend, or is easily drawn into discover what was so intrusted; for no man but vilifies that person in his own estimate, who is loose bodied upon that account; and judges him a contemptible Sponge, whom he finds facile to be squeezed out of what he was so charged with.

And here you may also take notice how expedient it is not to be talkative of such designs as are in your thoughts, of bargains to buy, or business to do; for thereby you give great occasion for others to prevent you, if they judge it worth the while; and those who come under the reach of your projects, are thereby alarmed to circumvent you, and defend themselves; and 'tis no small advantage in every affair, to take those we are to deal with unprovided. For which cause the late Usurpers did represent their great Concerns as already done, rather than to be done; and there was no talk of what they purposed, till 'twas effected. And you may observe that the fly-Fox, who silently snaps his prey, shall alone tremble the number that a Crew of babling Beagles shall get by their out-cry: And 'tis your close-Lads who commonly effect those

those businesses which your great Talkers can never compass.

Nor make thou mention of thine own Courage, or thy Resolution; for besides the suspicion that the great Braggers will prove no great Doers, all such boasting is put to account; and there is reason to expect you should make good that same which you have sign'd to with your own hand; which if you do, it is but what was look'd for from you, being so oblig'd. Nor can you think to purchase Credit there at a cheap rate, where you have rais'd the Marker by your own bidding, if you do not, the Censure's more severe, and you condemn'd as an Apostate from your own Profession; at least your fall is more remarkable; for whatsoever the common Rout may do, you cannot fly without an hooting after you, who thus have deckt your self with the fair Peacocks Tail of your own Brags. Therefore that *Pendleton* in *Queen Mary's* days that did with so much freeness pawn his Flesh on vaunting promises of perseverance, yet shrunk in wetting (for he did not burn) prov'd so much more observ'd and mark'd out for his inconstancy, than if he had silently gone off the stage without a vapour.

Know also that though there be a natural

natural proneness to boast of our own abilities; yet he is very unwise that talks of them, or of his own Arts. For 'tis one of the greatest parts of Cunning, to endeavour not to be thought so: and he that proclaims his own Skill, beats the Drum to the alarming those he hath to do with; and summons every man to come well provided to deal with him that he declares he goes alwaies furnished with a Sword and Buckler. And 'tis the only benefit that an Opinion of our Wit and Nimbleness begets us, that we are confronted with that resolution which lies immoveable on its own basis; or like an Hedg-hog, shews nothing to the Teeth of our Art, but its sharp Prickles.

Nor is it fit to talk of our expectancies, nor of our hope of such successes, which depend upon the good will of others, which are set *in ludibrio*, upon slippery places; and if we fall from such hopes so discovered, we fall as much in our reputations as if our casualty had been real; and expose our selves as much to the derision of others. And such imaginary disappointments are not seldom retorted on us, as the true returns of our own unworthiness: and 'tis but a just confidence that others take in this kind to deny us, when they see us so rich in hopes, but not so in
per:

performance. However, he that antedates his own enjoyments, and pre-occupies them in his discourses, doth truly, according to the proverb, *Reckon his Chickens before they are hatcht.* : And, *Sell the Bears Skin ere it be caught.*

But be warily silent in all such thing as are bandied in difference between others : for he that blows the Coals in others strifes, shall be sure to have the sparks fly in his mouth. It being hard to make even such an amicable interposition as shall not admit of a sinister interpretation. All men almost being led by their passions and prejudices, and their own interests: and scarce a man that will weigh his own Cause in the ballances of Justice. And therefore you will be necessitated in such cases either to deny your own reason, and be towed about at the pleasure of others, or expose your self to the disgusts of those, who judge of your Sentiments not by the Truth and Reason of them, but by their own passions.

But it is vilely odious to be an instrument by incentive Relations to add fuel to the animosities of dissenting parties, and be a Tale-bearer to keep up that feud which might otherwise expire through want of nourishment. For besides that such practices usually prove pernicious,
and

and they that deal in them, as it were, hold a Fox by the Ears, and seldom part without a snap or a scratch, if not worse. It is the Devils work to blow the Coals of dissention; and on the contrary, the Peace-makers are reckoned a part among the seven Beatitudes.

'Tis therefore every ones duty to bury all corroding language in eternal oblivion, and it will be your wisdom to have your Tongue dipt in Oyl alwaies, in Vinegar never: I mean, not to convey any such relations as shall have a bitterness in them, nor give any such answers in your own cause, which shall not be lenitive. For how much a softer answer pacifieth wrath; I believe you need not look back upon antient examples, how thereby *Gideon* quieted the *Ephraimites*, or *Abigail* *David*, when *Nabal's* churlish answer had not a little incensed him; your own occasions will give you experience enough of this nature: Neither will there need much to perswade you, if in such occurrents you consult your Reason and not your Passion. For the truth is, it is a foolish prefractiousness that cannot stoop to a Submission; and 'tis surely no less than madness to think that what was ill done by casual oversight, will be made amends for by a stubborn reply.

C A A P. I X.

Of Afability.

AND here 'twill not be impertinent to advise you to be of a meek and calm conversation, by no means apt to take pet at matters of less moment; for such captious persons are like the Weather-cock, which every wind disturbs, and disposes into a different aspect, by which, as they contract no small disquietness to themselves, so they become very unacceptable to others. But where there is just cause given, 'tis much better to let the Wasps alone, than by contending with them to bring a swarm about your ears: Yet much more inconvenient is it to be a man of strifes, and to study occasions to quarrel with others; so that none can come near you without a Collar of Prickles. For by that means you'll be look'd upon as a fire in all companies, who make ready the hearth of a dry burnt discourse for your entertainment and set out of the way as too cumbustible to come near you, what is free and debonair.

And besides too, ~~such~~ tempers, by their frequent collision, do strike Fire out of those

those Flints where otherwise none would have appeared; and raise up Enemies out of that dust, which if not stirr'd, would never have flown in their Eyes.

But it is an hundred times better to study the good will of all, rather than to make an enemy of any; and to be of that obliging Spirit as to gain the Affection of every one (except, as *Tacitus* saith of *Sejanus*) *Quorum voluntas non nisi scelere queritur*: Whose kindness is not to be had, but by a consociation in wickedness. For there is not a Creature so contemptible, which may not be something beneficial, and whose friendship may not be rather valuable than its enmity. And therefore kindnesses done, meet with requitals many times beyond what could be expected; and 'tis a story well known, *That he who prov'd a Chyrurgeon to the lame Lyon, had his Life afterwards saved by the same Lyon.*

And verily, how far a constant affability prevails for the gaining of men, make trial, and you'll find: for daily experience shews, that we make those Creatures our play-fellows which are mansuete and gentle; but keep at a distance those which are fierce and cruel: and the surly grim Mastiff lies without doors when we make a Lapdog of him that is affable.

C H A P. X.

Of Frugality.

WHat I have next to advise you to, is the practice of *Frugality*, a *Ver-tue* expedient for all, but chiefly for you, who like the Silk-worm must spin your Riches out of your own bosom, having such mean expectations of helps from abroad. That I have to leave you, being but little at the most; and if I had much, and you being the eldest, might challenge the greatest share, yet there are nine besides, and a possibility of more, which must all be furnished out into the World as well as you: and well 'twill be, if God give me life and ability to do that. So that the case stands with you as in Military Affairs, where 'tis running but once, and no hopes of your ever rallying, if you be once routed. I have furnished you into the way that you are in, not only according to my power, but in truth beyond it; therefore if you shipwrack now, *con-clamatum est*, all hope is past. Be careful then to play your force game well, for an after-game will have no place with you; and such wit will be but *Phrygian* wildom, where they are wise too late. There will be no hopes of a second setting forth, if
your

your first miscarry. And in truth no man takes that course, but goes upon great disadvantages. For like those who intend to sow Corn on *Woody Grounds*, who not only exercise that Husbandry which is common to every Crop, but also rid out of the way, with much labour, those Bushes and Rubbish which cumber the Land: So you will find your self not only to be hard beset with all those difficulties which usually occur in every design, but also with those prejudices which every one will take up, upon your first miscarriage; and you'll find it much more hard to repair a Credit once impaired, than to keep that in a flourishing greenness which was never blasted.

Be sure therefore to go out into the World like a Sheet of clean Paper, where no Blurs or Scribblements are to be discern'd; but let your Reputation be like that Virgin Purity, not stain'd with any thing which may render you suspected to the time to come. For that is the best frugality which is sparing of our Credit, which can never be preserved with too great Jealousie, nor expended but with the greatest loss. Nor yet think that Credit which is gotten with the expence of money, unless GOD shall so bless you, that it should be a shame to you not to be
Noble:

Noble: For he that expects Repute, having a good Estate, by being sparing, is like the man who would bring his Horse to live with nothing: so he that would get Credit by spending high, whilst his Estate is low, doth but blow a Bladder, which burst with a stink. And be sure of this, that the first step to Reputation (next to do virtuously) is to have something: and therefore lay out no money, but what necessity extorts, or such conveniency as will be sure to return with a good lading: For observe the old Rule, that *A penny sav'd is two pence got*; and the way to much is by a little, for the greatest sum which can be imagined, was begun in a penny, and 'tis worth your minding, how much he had for his Horse, who sold him but for an half-penny a Nail doubled.

And therefore be skill'd in that part of Arithmetick which is Addition, and not Subtraction: for when there is an inclination to take out, and you think 'tis but a small matter; consider how many dry blows the poor Country-man gives, to earn no more in an whole day, to sustain his Family with Bread, then thou squanderest away on thy sweet Tooth, or thy Vanity.

And take notice, that as the most ample Structure had but one *Liebos Gooniatos*

at the first, a Corner-Stone at the beginning : So be certain, that an Estate is easier propagated from something, though never so small, than from nothing ; and he that hath one shilling may much sooner get five, than he a penny, who hath not one farthing. Therefore that Grasier who left behind him some thousands of yearly Revenue, took care to save, when he was a poor Drover, so much as bought a Calf to begin with. And you may observe that there is still the same proportion from saving a little, to make it more ; and he that is not frugal in what is small, no wise deserveth to be trusted with much.

But this is of special consideration, if you shall be intrusted with the keeping of your Masters Cash : For on that look with as jealous an Eye, as you would do on a Plague-sore, if a thought come in your mind of imploying one penny of it for your own use. For know all that is there must be accounted for ; and 'twill be ten to one odds between the easiness of taking out, and of returning it back again.

CHAP. XL

Of Industry.

A Very fit Partner for Frugality, is Industry ; That what is by sparing saved

ved may be with diligence improved; and what is so improved, be again spared. For Frugality alone is but single getting: but joyned with industry is double: like those beams of the Sun, which by a repercussion from the Earth, make that heat not to be endured, which would be hardly warmth otherwise. And there, where much cannot be done at once, Diligence effects it by degrees, producing by a frequent repetition as great an heat, as more vast abilities, but less active. And it hath been observed, that it is not less gainful to Navigate in a small Vessel, which makes quick and frequent Returns, than in that which returns but seldom, though deeply laden. Therefore the wise *Solomon* directs the Sluggard to go to the Bee and Ant; which infirm Creatures plainly shew how much the assiduity of an industrious Labour can effect. And verily 'tis an ill humour, when because our means suit not with our ends, we will not pursue those ends which suit with our means; and because we cannot do what we will, we will not do what we can; depriving our selves of what is within our power, because we cannot do the things that are above our power: When indeed that's the way to do much more than we can, by doing the many littles that we are able.

And this industry truly effects things beyond our own expectations, when we are not discouraged by difficulties, but incited; and throw not up the business as desperate, because not presently pervious, and to be waded thorow. And let me tell you, of all Tempers there's none more to be avoided than theirs, the edge of whole activity is soon abated: for they vilely despond at those things as impossible, which a more tough diligence doth easily superate. For which cause, when the Historian had reckon'd up the many Difficulties and Dangers which *Cosmus* the first Duke of *Etruria* had to conflict with in his Infant Government; he concludes with this *Epiphonema*, *Hæc omnia alioqui inexpugnabilia Cosmus patientia & industria sua facile vicet*. And verily 'tis no wise part of a man, *succumbere difficultatibus*, and like *Issachar* lie down under his burden, and give up the Sett, because the Cards prove cross; but by a generous *antiperistasis*, be hottest in our prosecutions, when the coldest Air blows on our Designs; and like true Spur-Nags, *amnici clivo*, strain hardest against the Hill; or like Thunder, tear it there most, where we meet with the sturdiest and most rugged Oak. You need never fear, but even the tallest Cedar will fall at your Foot, to whole

whose Root you applied incessant stroaks.
On which consideration I was much taken
with his Device, who plac'd for his Im-
press a pair of Compasses, with this Mo-
to, *Constantia & labore*; the one Foot be-
ing fix'd, the other in motion.

Besides, let me tell you, that nothing
shall conciliate to you more Friends, while
you are a Servant, than an industrious of-
ficioulness, whilst you are ready to do
what the Looks and Nods of others inti-
mate that they have a mind to : For as
we love Mettle in Brute Creatures, and
take delight when Dogs or Horses shew
their ready motion at our Whistle or
Chirrup; so there's nothing we take more
pleasure in, than a diligent and willing
Servant : for he merits no thanks that
doth what he is bidden, which otherwise
would be exacted; but we set an estimate
on him, as exceeding our expectation,
who by his readiness, as it were, antici-
pates our commands.

And therefore it doth so much more
concern you to take commands with such
a pleasant cheerfulness, as gives account
that you'r delighted to obey, if not be-
cause the things you'r bid do please you,
yet at the least because you are pleased to be
bidden, and think it is a Credit to you
that you are imployed; for some are of

that temper, that it is a plague to be concerned with them, when with a sullen murmur they receive all that's directed to be done, and with a slavish servileness do seem to act only because they must, and move no further than they'r overlook'd: and in truth, 'tis near the trouble to force these to do, as 'tis ones self to do the things they'r bidden. Consider then what odds there is between that sloathful 'Ass that only moves as Whip and Cudgel forceth, and that right airy Mettal which still craves upon the hand.

And be as ready too to please the Mistress and the Children in such rhings as you perchance may think are much besides your business. For by how much you are less bound to do what they desire, by so much more you may be sure you will oblige, when they do readily comply with what they will.

And how much this must needs advantage your content and peace, you may perceive if you remember, but how much one word that's for you or against you, may prevail with her that lies in the Bosom, and discerns so well the seasons when to make Complaints against, or praise you. And so 'tis with the Children too, for he that whipes the Childs Nose, kisseth the Mothers Check; and kindnesses shew'd

to them to whom so well you may, and that so opportunely, does mightily oblige the Parents; and then chiefly when they're fond, and have themselves a more particular affection.

And this will be most easily achieved, if you observe the humour of the Master and the rest: for there are none that live almost, who are so able to command themselves, but that they are overborn by their particular Constitutions, and therefore of this mind or of that, not as their Reason doth direct, but as their Temperature inclines. Besides, there are but few whom Custom doth not over-rule, and have contracted Habits which prevail exceedingly, so that it is impossible to give content, unless you do observe what alterations these things make in those whom you are concerned to please, and do according apply your self in a proportion to that humour you observe; which if you do, you'll find your Service as acceptable as a spruce Servant to an antedated Maid, or a Citizen that will trust to a needy Courtier.

Neither let it molest thee to do those services which are mean, if they be honest: For there is nothing vile, but what is wicked, nor cause to be ashamed of that, which is not impious. In the sense of which

we find *Fabritius*, that illustrious *Roman*, then tending his own Gridiron, when the *Samnite* Embassadors came to petition him for Peace. And the truth is, 'tis the meer Effect of our Pride and Vanity, that we stamp those Things as *dedecorus*, which are good: for *Bonum & Honestum* are terms convertible; and the Philosopher defines that *honestum, quod honore dignum est*. Hence it is that very slight persons among us scorn to put their hands to that which formerly Kings Daughters made not dainty of. And you may take notice that she is set out to us as skill'd in Cookery, whose Brother was *Solomon* in all his glory: but this is the abjectness of the Age we live in, that Idleness is an Ornament, and the greatest Gentility is to do nothing; whereas 'tis Action only that is Noble, and not only the Celestial Bodies are in continual motion, but He that is most High, is *Purissimus Actus*; and besides the contemplation of His own Goodness, is ever at work in Acts of Providence, and Government of his Creatures.

And there's another thing which will do much in gaining you content, if you take not your lawfullest diversions without asking leave first, and permission had: for, *Leave is light*, the Proverb saies. And Masters, what they do like well to give yet

yet do expect that you should ask; and are not pleas'd that you should carve your self, altho they'd fill your Trencher with as good, and as much store: For all men that are wise assert their own authority, and do expect submission from those over whom they rule, and therefore are more mov'd at such an act as shews a wilful slighting of their just Command, tho in a matter that's but trivial, than at an oversight or casual accident, which yet may prove an hundred times perchance more to their disadvantage.

And be as punctual to observe the limits that you are allow'd, and do not transgress the time that's set, for 'tis more easie to obtain another day, than 'tis dispensable to fail in half an hour. And 'tis no small discovery you make that you are thoughtful how to give content, when you are exact in this kind of observance. And sure obedience is much more discerned in little matters than it is in great: for when there was a trial made how *Adam* would obey, the experiment was by a seeming slight Command, the eating of a fruit which did appear a thing to be desir'd, and had no hurt in't but because it was forbidden, and there's much of this reason why that man's call'd perfect who doth rule his tongue, *Jam. 3. 2.* because that nimble

instrument so easily is exorbitant, and the errors of it seem not to run so much to hurt as pleasantness and merriment; and therefore to keep this in order, which is so easily and seems so harmlessly delinquent, is that which gives that man a character that he is eminently obedient.

And it is upon this ground I would advise you not to contract in whatsoever lawful things you are commanded, although it may be you perceive that what you're bidden, may prove inconvenient. For,

*Be it better, or be it worse,
Be rul'd by him that bears the Purse.*

And verily it is but just, that they who bear the Adventure should have this content, that their Affairs should steer their course as they judge fittest for their own advantage; which if they prove not as they are design'd, thou wilt at least reap thence this benefit, to make experiment, and be the wiser for anothers harm. And therefore if at any time you think your duty doth oblige you to give your thoughts another way, especially when you perceive that passion had too great a share in the command, yet seem by no means obstinate in your sense, but find out some excuse to gain the time, till Passion may wear

wear off, and Judgment may recover its own strength again, least if you rashly do what you were inconsiderately bidden, there only does remain too late Repentance to you both.

There is another thing which greatly gives content to Masters, when their Servants are exact in what they are bidden, not putting off their business longer than they are appointed, but (if it may be) be before hand with their expectations; and like an early Spring, bring them forth Cherries in the month of *April*, which usually come not until *May*. For with delight we hear the news which tells us that's already done, for which we were solicitously thoughtful that it might be done. And then to chiefly when 'tis done to purpose, when all the circumstances of a business are provided for, and we so drive the Nail to th' Head, and clench it on the other side, as takes away all possibility it should fly back, unless it tear up the foundation with it. Now some are of that vein, they can't endure to stay on business till it be finish'd, but like the *Persians* give a Charge and then retire; as if content to leave the Victory still in dispute, and not to make a total rout on't. But know assuredly that such an humour is never like to gain the approbation of excellence;

cellence; for we approve not of such works as do come rough unto us from the Forge, but those that the last File hath polish'd and render'd curious to the Eye of him that most observes. Besides, this is the way to bear up with the most conspicuous, and have an estimate that we are notable, when we are not content to give out with the rest o'th' Cry when the pursuit is at a fault, but pick'd out when the scent is coldest, and give not up the Chase until the Game lie down before us.

There is yet one thing more which I must mind you of, if you would have the kindness of the Family where you are plac'd; and that is, that you alwaies be contented with your Diet: For though I do not doubt it in the least that you will meet with scantiness there, in any thing that is fit should be desired, otherwise I very ill had then approv'd my self a careful Father for you, if I had plac'd you with such an avaritious person as should desire to make a gain out of your Belly, and by denying you what is enough of what is wholesome, should be an hindrance to your Growth or Health. Yet let me tell you, sometimes it so happens in House-keeping, that some one Meal may not be all so plentiful as others of the Week have been; when so it falleth out,

out, by no means speak a murmuring word, nor show the least of discontent, for that will very much offend; and the more generous the Spirit is, by so much more the sense of that will penetrate, and take of that affection which it may be otherwise you might have had. And seriously the dainty Tooth is such a quality as renders none acceptable, nor doth at all conduce to Health. For 'tis not kick-shaws and fine Bits, nor such things as do taste delicious, that tend so much to nourish and to strengthen us, but such plain and substantial Food as yield a lusty Juice and more accommodate unto Concoction. But to be liquorish I must needs say, is no small plague to every side; while the one is not less discontent with what he hath, and thoughtfully solicitous to get such sweet things he hath not; than the other is disturb'd with care to lock up and keep safe what they do judge not fit to be too commonly expos'd. And in truth the thing it self is very base, and much below a Spirit that pretends to any thing that's generous, when like the abject Fly our Lips hang after sweets, and we prefer the pleasing of our Tastes before our Health or Peace. Besides, they are very few that thus consult to please their Appetite, but are thereby drawn into further inconvenience,

nience, and by repeated lies to shift off that same blame, which like a Bastard, though they've got, yet they are ashamed to own.

CHAP. XII.

Of the Choice of Company.

THE next principal Consideration wherein your Care is requisite, is the choice of your Company, wherein every person receives as great an allay, both in his Reputation and Disposition, as Waters which pass through Minerals do, in their Tastes and Operations: For we see it common for the World to judge what men are, by their Familiarities. And that it should be so, depends upon the most natural Reason: for we see that all things avoid that which is heterogenous and of another nature; and not only Animals, but even conglutinated Metals eject out of their substances the less solid parts: and the liquid Bodies of Water and Oyl, are as precise in their separation: so that they are all concurring in general Principles, so are they each as Schismatical in their private Natures; whereby they not only preserve their special differences, but prevent a confusion, and final reduction to their Original *Chaos*. Hence we see that promiscuous commixtures are Monsters in Nature;

Nature; and as what God hath joined, he will have none to put asunder: so what he hath thus put asunder, will he that none should join together. And for this cause we read those Analogical injunctions, not to plough with an Oxe and an Ass, nor wear Garments of Linsey and Woolsey mixt together. I have said all this, only to let you see how impossible 'twill be for you to be thought a person of integrity, whilst you converse with those that are vicious: And this the rather, because we see that all persons affect such as are like themselves, or those that they may make such; and if you be neither, you neither condemn them as being different, or are condemned by them, because of your difference; and you will find the same censure past upon you, by all that make judgment of you.

C H A P. XIII.

Of the Danger of Company.

BUT you will also find that the Danger of evil Company is not less than the discredit. In matters criminal it many times falls out, that our Laws involve a Guilt, not only upon the principal Actors, but also upon all the Company; as in matters of Riot and Murther. And in cases

cases of Treason even silence is Capital; and in such Company you'll be engaged either to betray your Friends Life, or expose your own. Thus *Jauregnius* who attempted the Murther of the Prince of *Orange*, did not only bring destruction upon himself, but on *Venerus* also, who tho he dreaded to commit the fact, yet kept his Counsel that attempted it: and the discovery of the last was made meerly by observation, that he was seen keep Company with the former.

But this is not the greatest danger that evil Company brings with it; a deeper mischief is, that it depraves the mind, and leaves that tang and filth upon the Intellectuals and Affections, as is not to be washed off without much ado by better counsels. And the fatality of this mischief is seen by the contagion of it upon the purest minds: *Joseph* having learn'd in *Egypt* to Swear by the Life of *Pharaoh*. And the natural proneness that is in us to Evil, makes us Spongy to receive this unhappy Tincture, and spreads the Venom of it at such a rate, that there are few that find an Antidote strong enough to prevent it. And the dismal overthrows of many, coming out into the World well disposed, who have been profligate and undone hereby ring so shrill a Peal to all that are observ-

ing-

ing, as that we may well condemn him as brutish, who is not affected with it. For if you bespeak those whose Fortunes are deplored, and ask the reason why they are so, scarce one of them but shall tell you, that it was Evil Company that did it.

There being therefore an innate propensity in man to Association; Anachorism being an effect rather of Must and Melancholy, than of Choice and Election: It being also a part of our Belief, *The Communion of Saints*; which consisteth not only in that of the Spirit, but also in personal Converse. And Earl Goodwin's Observation of the Confessors Cup-bearer, when he stumbled with the one foot, and recovered himself with the other, shewing that we have need of the assistances of one another: *For if one fall, the other shall help his fellow; but woe be to him that is alone.* 'Tis not therefore the least part of our Wisdom to make choice of such Company as may be of use to us, and not an hindrance in our concerns.

CHAP. XIV.

Directions for the Choice of Company.

IT is therefore good to chuse such for your Familiars, as (if otherwise well qualified) excel in their Way: for as it is a felicity by fate bestowed on some to lead the Cry in every Art and Science, and ingenious Mystery; so there is an innate Disposition in such, *ad captandam laudam*, for the gaining of praise, to skin off the Cream of their Abilities, and bestow them as a largess upon the company they converse with; by which means you may obtain those excellencies in epitome, which they got together with much rubbish and cumber. We read therefore that upon this account the rarer Artists of Ancient Time in Philosophy, Zography, and Sculpture, thought it worth the while to undertake long and dangerous Peregrinations into Foreign Parts, only to converse with those whom Fame reported to excel. And without doubt these walking Libraries are of the greatest use; and knowledg never comes in more richly freighted, then when it sets sail from such Continents. 'Tis therefore observed, that *Francis* the first King of *France*, though he came to the Crown young

young and unlearned ; yet by his Delight in the Discourses of Learned Men (whom he would alwaies have about him) he attained so great ability as exceeded the proportion of the most learned Princes of his time. And I my self knew a Person taken raw from his Studies (being chosen into the House of Commons before he was twenty one) and who from that time very much laid aside reading ; yet by associating himself with the most knowing men, contradicted so great a sufficiency, that I have heard him discourse of Philosophical and Theological Controversies, as much to my admiration, as it was beyond what I did expect. And I also observed, that he did greatly vindicate himself from that contempt which his Youth might subject him to, by his accompanying with such persons as were esteemed Wise: for the World could not but conclude, That he either was Wise, or would soon be so, whose Company was such. And you will find this a rare advantage in conversing with knowing men, that you will have at hand those who are able to advise you, and willing too, if you be but so to take it. For there is a natural indulgence that every knowing person hath over those that are ignorant, which makes them willing and ready to enlarge to them the relief

relief of good counsel, when they need it. And if Counsel be the strength of Kingdoms, it can be of no less use in our private Concerns, if God give us an heart to ask and take it: For when young Men are advised by those like themselves, giddy headed, precipitate (which commonly they like best, because it suits their Humours) they are intangled like young *Rehoboam*, in those Incumbrances whence they cannot explicate themselves by a too late Repentance. Therefore take such for your Companions who have already sow'd their wild Oats, and are by long hunting grown too stanch to set an haunt; by which means you'll reap the benefit of their dear-bought experience, and prevent your own.

But chiefly take care to fix upon such Company, who are persons studious of their reputations, Men not of a dirty and degenerate temper: For, *He that lies with Dogs, riseth with Fleas*; and some there are whom Nature hath moulded up of the coarsest Clay, whose not only brains represent meer rubbish, but their very dispositions are of those sordid dregs which give a tendency to condescend to the most ignoble and abject things; whence they'll never think much (howsoever vilely) to abuse or betray you; when as those

those who are of an elate and generous Spirit, have a natural Reluctancy to those Things which they judge unworthy; and are hardly induc'd by the extreamest necessity, to comply with that, which degenerate tempers never make dainty of.

And upon this account also, never sort your self with such persons as are below you, for as their Reputations will not bear an equal ballance with yours, so must yours be as much deprest as may make it even with theirs; and so must your expences be as much beyond your own proportion, as their quality is below that which you pretend to: and they will have a confidence to slip their Heads out of the Collar, and leave you to pay all, as if they had done you a kind of courtesie, in acknowledging your superiority. And 'tis pretty to observe how such will claw the itch of your pretty ambition with such titles of dignity as they think will please you, till they have laid you in a sweat, and made your pores open, and you become melted to effund according to their humour.

But above all, avoid such company as are given to drink; for *with whom are wounds without cause, but with them that are mighty to drink strong Drink?* The drunken man being *fera humana specie*, a wild

and therefore such as are unfit for conversion as the Bears and Lyons, who conscious of their own ferity, walk alone: while more mansuete Creatures associate themselves in Flocks and Herds. *Clitus* slain by *Alexander*, and an hundred more Examples, tell what a Devil is Drink; which if it reign any where in the possessed most, it is in our own Countay; where they ply their business beyond compare, and are computed to drink more Sack in a year, than any other Nation doth in three. And though the *German* did bear away the Bell for Drinking: yet it was rather long than much, being content to pelt his Enemy at a distance: Whereas we are after the modern way of fight, altogether for down blows, being impatient 'till the opposite have a total rout. The drinking of Healths too, being a design like that of the Servants of *David* and *Saul* at the Pool of *Gibeon*, where they took each other by the Beard, and every one smote his Fellow under the fifth Rib, that they fell down together. If therefore you love your Body, your Soul, your Credit, or your Purse, let such Persons be imprison'd (for the most part they are) in the Tavern or Ale-house, and do not you come near them.

Neither let such be your Associates as have

have been nefarious, or have a brand of guilt upon them; for judgment, though it be slow, yet 'tis sure. And though God have long patience, yet he hath long hands too, and reacheth the guilty at a great distance, between the sin and the punishment; which doth not seldom involve with it, after the *Persian* mode, their Familiars too. Neither do we read any other immediate cause of the death of *A-baziah*, than that he was in the company of King *Joram*, then, when GOD was executing judgment upon the House of *Ahab*. In the sense of which Story tells of *S. John* the Apostle, that he run out of the Bath into which the Heretick *Corinthus* came, lest, as *Corah* and his Company, he should be involv'd with them in the same judgment. For which cause we read of that advice, *Come out of her my people, and be ye not partakers of her sins, lest ye be partakers also of her plagues.*

But let such be your Company, as for whose sakes God may bless you also; such as *Joseph*, of whom 'tis said, *Gen. 39. 5. That after the time that Joseph was made Overseer of Potiphars House, that God blessed the Egyptian for Joseph's sake: And the blessing of the Lord was upon all that he had in the House, and in the Field. And verily, when we read that GOD would*
have

have spared five Cities, for the sake but of ten persons, *Gen. 18.* and that God did spare one of them for the conveniency of *Lot, Gen. 1. 21.* We cannot sufficiently take a scantling how far the interest of a good man doth impose upon the Almighty; and what an advantage it is to have a share in their Prayers, who have so much of favour in the Court of Heaven. But besides, consider what a benefit it is to be conducted in the ways that are good by the splendour of the Virtue of those that are our Familiars; to have such about us as shall be ready to say, *Come let us go up to the House of the Lord*; and present thee with motions of well-doing, instead of those who shall play the Devils part, and tempt thee to evil.

Be therefore advised to set no small price upon that man that fairly doth reprove thee for those things which are amiss. For 'tis the greatest evidence of Friendship, it being certain that no man doth with a willingness give ear to that for which he's justly blam'd; so that there's none that comes upon that Message, but's assured to come unwelcome. And therefore none tell us of that, but through much hate to shame us before others, or much love to labour our amendment in private rebuke.

Hence it is, that among the many acquaintances

acquaintances a man shall have, 'tis rare to find one that shall faithfully discharge this pious office. And even of those set over us to give us warnings, there are but few that deal impartially with us, and chuse not rather to sew Pillows under our Elbows, as conscious of that self-love that would either have no wrinkles, or hide them. 'Tis therefore without doubt that he deserves the place that's nearest to our hearts, that with a true affection to our good, deals plainly with us, and gives us bitter Pills to purge our peccant Humors, while others cocker us with the Sugar-plumbs and Sweet-meats of Flattery and fair Words, which only serve to breed more Flegm and choak us: And sure were I to try a Friend, this should be the experiment.

CHAP. XV.

Of Conversation with Familiars.

NOW in thy Conversation with thy Familiars, be advised in a few things.

Let not thy Friendship to them induce thee at any time to do that which is evil. The saying of St. *Augustine* may well be applied, *Amicus Plato, amicus Cicero, sed magis amicus CHRISTUS.* The

greatest Friendship is to be useful for Heaven. And where the highest relations wherein Nature hath obliged us intrench upon that Interest, we have a warrant to supercede our compliance: *For he that loveth Father or Mother more than Me, is not worthy of me.*

2. Let not thy affection over-balance thy prudence, and draw thee to things prejudicial to thy Credit, or dangerous to thy Estate: For he is none of thy Friend that would injure thy Reputation; nor art thou thine own, if thou wouldst damage thine own concerns for another. Friendship indeed is a Sacred thing, and deserves our dearest acknowledgments; nor any one thing is there wherein a man shews himself more a man: But alas (that I may speak like a School-master) *Ubi gentium, quo terrarum abiit?* If thy Spirit should be generous, as to engage thee beyond thine own Interest, in the relation of a Friend; where wilt thou find a Correlative? Ancient Story tells indeed of a *Damon* and *Pythias*, *Pylades* and *Orestes*, which mutually contended which should die for other; and Talkative Greece hath not been sparing to tell their praises: But now *terras Astrea reliquit*. And the present Age is so far from this kind of Friendship, that it is hardly found responsible in com-

common gratitude: But most men shake off their Friends when they have no need of their Friends, or their Friends have need of them. Besides, if you go to *Ludgate* or the *Counter*, you shall not find so many persons blaming the Prodigalities of themselves, as cursing the Ingratitude of their Friends; who left them in the lurch, when they had drawn them in to be obliged. And verily 'tis a pitiful solace for a man whom suretiship hath made sure, and intricated in the confinements of a loathsome prison to consider that he is become so, for those who frolick it in that liberty, which they obtain'd by bringing him into the net; or that the World should say of him, He was a man of a good nature, and no bodys foe but his own.

3. Discover not those Concerns to any of thy familiars which may revert either to thy damage or discredit, if present friendship shall be chauged into unexpected enmity: for 'tis a pitiful and precarious life, which depends upon the taciturnity of another; and that is a slender credit which holds by the weak thread of anothers silence; who may disclose thy Counsel, either by a natural talkative humour, or by the power of Wine, or a design to oblige another by thy betraying: For besides that, there is an impossibility in some

temperers to stand out a siege and not be expung'd and totally given up when close ply'd, as we see *Sampson* himself twice in this kind routed; so is it a miserable captivity to lie at the mercy of another, and at his discretion to be hang'd drawn and quartered, with those very instruments which were of thy own supplying. And men generally upon such advantages are as imperious as a Maid that is Heir to her Mistresse; and take pleasure to make that yoke pinch and wring, into which thine own folly thrust thy Head, and from whence thou hast not confidence enough to pull out.

4. Reserve to thy self alwaies a liberty of breaking Company, and give up the pursuit when the Cry hunts not according to thy Judgment, or thy private Concerns sound a Retreat: For as it is little prudence to buy by what another bids; so is he as little wise, that to keep pace with anothers Expences, will put his own Purse out of breath. And verily, as I have thought it unjust that another should force me to pledge an whole one because he began it, without respect had whether my Body or Head will bear it; so I think 'tis then wisdom to leave thy friend, when he proves an *Ignis fatuus*, and would lead thee into a quagmire, in angle thee in
 contestis

contests and animosities not easily explicated; or expect that thou for company should bleed as many ounces as he; the repleated veins of whose Estate may need Blood-letting, when thine wants Juice of Raisins. Therefore ballance thou thine Expences, not by the poise of anothers spending, but by the juster weight of thine own Abilities; and think it good manners then to break Company, when to put on were like the accompanying with a foul Woman, for which thou must dearly smart afterwards.

But be especially advised, not to have any familiarity with the Maid-servants of the Family where you are, more than what conduceth to the dispatching of general Affairs, and such an Affability as is Common and Due to All: For those kind of Cattle have commonly the Suttle-bee, and are as weary of a single life as Nuns of their Cloisters, and therefore catch at the very appearance of Match; and if you shew them any kindness more then ordinary, they interpret it affection, and make no dainty to challenge you upon that account: wherein if you correspond not, they hate you worse than an old decayed Woman doth a young flourishing Beauty. And therefore they rake Hell to find out Inventions to wreck their spite.

on you, and value not how they wound their own Reputation, so that they might stick yours through it; like *Richard* the Third, who scrupled not to make his Mother an Whore, that he might prove his Brother Illegitimate. Neither will their malice thus have its belly full, but refuseth satiety till you be ruined. Of which the City of *London* hath given too many and too pertinent examples, where have been those who by false Accusations have brought those young men to shameful *Exits*, whom they could not bring down to their unworthy designs.

There is therefore scarce any subject deserves your more abundant caution, unless it be the treachery of a fellow-Pren-tice; who if he be wickedly disposed, you may well hang up *utivas tabulas*, if you do escape him: For the Devil is not as much more cunning Tempter then such an one proves, whose design is to lessen his own Crime by your Co-partnership, or to facilitate the executions of his wickedness by thy consociation; wherein he congratulates himself in this at least, that he shall have company in his punishment, and that thou art involv'd in the same Condemnation: Tho' his design be by thy betraying to excuse himself, and expose thee, like the Turkish *Asapi*, to blunt the edge

edge of the rage of the offended. Therefore incredible are the Artifices that those blooded Miscreants have to betray innocent Lads, and decoy them into destruction. And happy is he whom GOD keeps and indues with so much prudence as to avoid the danger: But if such occurrent should befall you, be settled upon the Basis of Faithfulness and Honesty; and like the German when he hath to deal with the nimble Italian, be resolv'd that nothing shall ravish thee from those Principles of Truth and Justice which thy Judgment is convinc'd on.

CHAP. XVI

Of Discourse, with fourteen Directions, for it.

TO this Advice concerning your Company, I may subjoyn that which relateth to your Discourse; wherein I would advise.

That you be especially careful of your Discourse; for Life and Death are in the Power of the Tongue, and most fatal consequences have followed a few unadvised words. And among the many Examples which all Histories afford in this respect, our own presents us with one which I could not pass by without mentioning, of

that man who lost his life in the time of King Edward the I V. for saying, *He would make his Son Heir of the Crown,* meaning his House, that had the Crown for its Sign: And don't you think 'twas well worth the while for a man this to quibble himself into destruction? Take notice here too that there is not another thing by which men judge so much of each mans prudence as by his Discourse; and 'tis hard to perswade that that man will do wisely that talks like a Fool. And tho' the greatest Clerks are not always the wisest men, yet a well shap'd Discourse is a great Character of a well polish'd Mind. Besides, by what means more than by their Discourse do we discover what is in mens hearts? For altho' mans hypocrisie be great, and wicked thoughts are often veiled over with fair words, which run as smooth as Oil, when War is in the heart: Yet such a correspondence is there betwixt the Heart and Tongue, which GOD design'd at first should be the Key that should unlock that place of Secresie, that it is hard not to betray our Sentiments to him, that with a curious ear observes each word that slips; and hence it is that we shall rarely read of any enterprise so closely laid, which hath not hence given such marks as would discover it, *si mens non leva fuisset.* C 2. That

2. That your Discourse be rather little than much; for *a fool is known by his much speaking*: and it is much better to be esteemed too morose and reserv'd, than by an impertinent babbling to be the subject of others derision; besides the danger of speaking that which may be question'd, cannot be recall'd; whereas, *Little said may be soon amended.*

3. Let it be rather free than affected; for there is nothing acceptable of this sort that is not natural; for a very Clown in his own language comes off better, than he that by a romantick Bumbaste doth thunder-thump his Hearer into an *equilibrium*, between scorn and wonder.

4. Let it be rather wise than witty; for much wit hath commonly much froth; and 'tis hard to jest, and not sometimes jeer too; which many times sinks deeper than was intended or expected; and what was design'd for mirth, ends in sadness.

5. Let it be of that Virgin Purity, which knows no stain of that which is obscene: for if *evil communication corrupt good manners*, 'tis in nothing more than if they be filthy. And as it is a double iniquity to talk filthily of what was done wickedly; so is he justly condemned as vile, whose Discourse is obscene; because out of the abundance of the Heart the Mouth speaketh.

6. Let not thy Discourse be to deride the Infirmities or Natural Imperfections of another: For in this case, what our Lord said to the Accusers of the Woman may be said to all, *He that is without sin, let him throw the first stone.* There being no man that blames another, but himself comes under the lash in some other kind. It being as natural for men to err as to be; and the purest Gold of upright men, that ever we read extant, had yet something of an assay. And no doubt but thine own Conscience will condemn thy self, while thou art the sharp reprehender of anothers Folly. Besides, it argues a dirty temper to be so Sieve-like, as to let pass the finer Flower, and take pleasure only to toss about the Bran and Refuse, which even the best Wheat is not without.

But to make a Scoff of Natural Defects, is to make a mock of the GOD of Nature, who acts nothing in vain, or without its reason. It might (it may be) be somewhat excusable for thee to deride the wants of another, if thou hadst been the workman in thine own composure; but while that thou wer't *fearfully and wonderfully made*, and now canst not add *one cubit to thy stature*: So should anothers defects be the motive of thy thankfulness, and not the object of thy laughter; considering

considering that thy perfection is the effect
not of thine own Care; but the Divine
Goodness.

7. Make no sport in thy Discourse of
the Calamities of other men, for all those
things are the Judgments of God, which
deserve our Veneration for their Justice,
and our fear lest we also come into that
place of torment; and are therefore set
up like the Ribs of Ship-wrack'd Vessels,
to bespeak our caution, as the punishments
of *Israel* were written for our instruction,
lest we should lust as they lust, and were
destroyed of the Destroyers. Besides, with-
out doubt 'tis much more humane to shed
our tears upon the disasters of other men,
even in pity to our common Natures,
then to please our selves in discoursing the
Miseries even of our Enemies, from
whence 'tis Gods long-suffering, not our
innocence that hath exempted us. And
therefore 'tis reported with derestation by
the Historian, with what a pleasure the
vile *Vitellius* did feed his Eyes on the be-
mangled Bodies of *Orho's* Souldiers, slain
at the Battle near *Bredriacum*, when they
had been forty daies putrifying in their
gore. And sure we may conclude this is
an evidence of a degenerate and abject
mind, when the very Crocodile that eats
a man, weeps over the Head, as bemoan-
ing

ing the mishap of such a Creature. And valiant *David* is so far from triumphing at the News of the Death of *Saul*, though his most mortal and implacable Enemy, that he laments his fall with the same sad Elegy as he doth his most beloved *Jonathan*, and publickly congratulates the men of *Jabesh Gilead*, that they had remembered the old kindness of *Saul's* delivering them from the cruelty of *Nahash*; and therefore valiantly rescued his Corps from the Walls of *Bethshan*, and buried him.

8. Make no relations in thy Discourse of things improbable and hard to be believ'd, for howsoever true it may be that you say, yet you stand at the courtessie of him that hears, whether or no you shall be judged as a Forger. And truly 'tis a very silly business to set ones Credit on the Tenterhooks; to give another the pleasure of a strange Relation, and run the hazard of being thought a Liar, a matter of so great concern, on such an account as is not worth a Burton.

9. Nor talk of things you have in difference with others, nor of Suits, wherein 'tis hard to be so well advis'd, as not to give occasion justly to be censur'd. For I've known some that would have tir'd the patience of a Horse, while they have related a long story, of some Controversie they

they have had, which seemed well enough to them whole Hearts were full on't, but to me who was there altogether unconcern'd, it was as welcome as the Verses of a Bell-man, that with a harsh Rhime and a braying Tone, put a man upon one of the three Vexations, to wit, lying in Bed and not sleeping.

10. For the like cause your troubles and your sicknesses will be as unacceptable when you report them, and that you may know if you do reflect upon your sense, when you have heard some groaning Wife tell you a story of her Pains, and whine it out with many an Oh, at what a rate her little Finger ak'd, when in the mean time you've had much ado for Sport to keep your Countenance. And I remember some years since, after a tedious Sickness, which I had, when yet I kept my Chamber, a loving Friend came to visit me, to whom I very formally began to tell how sore a business of it I had had, supposing he'd have heard my sufferings with as much affection as I spake, but ere I half had told my Story out, I spy'd my Friend was so ten fast asleep, nay, then thought I, I'll tell no more such tales as cannot keep so kind an Auditor awake.

11. Be very cautious also how you speak in your own praise, for there's not any thing

thing grates more upon the Ear of him that hears, though with the greatest kindness, nor any thing that more abates of that repute we have of men, for by this means I have known some mount like the Lark, till they had lessened themselves at a strange rate, in the opinion of those that heard, and sent them away with their Finger on their Noses, which came in with Admiration in their Eyes.

12. Do not concern thy Self in thy Discourse, with the publick Management of Affairs of State: For 'tis a kind of serious Madness, to interest our selves in the Disposal of those things which are so much above us, in the judgment whereof we are generally deceiv'd: It being the intent of Statesmen, to reserve their Designs conceal'd, and study to appear what they least intend. But should'st thou be in the right, thou art never like to be ask'd thy Counsel: and so all thy Contrivance is but to make a man of Clouts for thy self to play with. But the humour of some is abominable, to murmur at Authorities, and please themselves in complaining of their Superiors: Whereas 'tis the principal part of Subjection, to submit our selves to the Discretion of those that Rule us; and the first step to Rebellion; is, when instead of doing Commands, we dispute them.

them. The best way to prevent the Evil Effects of Government, is, not to quarrel with their Actions, but amend our own. For as that Englishman answered seriously, who (when the English were driven out of *France*, in the time of *Henry* the Sixth, being upbraidingly askt by a French man, when they intended to return into *France* again) said, *When your sins are greater than ours*: So will the Removing of Evil Government (when at any time *GOD* shall bring it) be, not the Effect of thy Murmur, but Repentance; for which cause the Historian doth well reckon up Evil Magistrates among the Effects *Divine Actionis*, as Famines and Pestilences, which we cannot otherwise prevent but by Repenting.

13. But especially let not thy Discourse intrench upon that Veneration, which is alwaies due to the Divine Being, his Attributes, Ordinances, and Words: for as it argues a great profaneness not to dread *Him that ought to be feared*, who shakes not the Earth only, but also Heaven: so can it be never safe to play with such Edge-tools as cannot be unwisely used without danger: or make a jesting business of that, for which *GOD* hath said He will in no wise hold a man guiltless. And verily, it is a strange Impiety

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our Daies are grown to, whereby not only as formerly, men make a sport of jeering Godliness, but they make no spare of jeering GOD Himself; and seem to know the Scriptures for no other end, but to use them as Tennis-Balls for Recreation. But if *GOD be in Heaven, and thou upon the Earth*, and therefore should *thy Words be few*; there's a greater Reason that they should be reverend.

14. And therefore here let me most earnestly dissuade you against that cursed Sin of Swearing, which now is grown so common with all sorts of Men, that it is thought an Ornament of Speech, and Oaths are pack'd and spoke with such a grace as best may make the Sentences come fairly off, and with no further thought nor end. But do not thou believe the Holy GOD, that with such fearful Judgments hath declar'd, how much He doth remark such things as these; And also by that dreadful Slaughter of the Fifty Thousand and Threescore and Ten *Bethshemites*, but only for their looking in the Ark, hath let the World to know that He's not Unconcern'd in these Affairs, will let this Sin pass without just Revenges, when He Himself hath made the solemnest Professions that he will not. And verily there's little Reason that He
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should if we consider that here's no Temptation to excuse us. In other Sins we gratifie our Appetite that's Concupiscible, or that's Irascible, we please our Love, or serve our Hate; but it would pose Philosophy to tell what thing it is to which the Swearer seeks to give content, unless it be unto that cursed and rebellious Spirit that sets its self in Opposition against G O D, and shall in due time find is a fearful thing to fall into His Hands. And verily this wicked practice doth at a strange rate so quench G O D's Spirit, and with repeated Acts so fear the Conscience, that 'tis almost impossible that Grace should abide where this Abomination is set up, and doubtless is too sure a Character of a Prophane and an Ungodly Spirit.

CHAP. XVII.

Of the Choice of Recreations.

MY next Advice should be for the choice of our Recreations, wherein perhaps you may think Advice is not so pertinent, because *trahit sua quemq; voluptas*, and every man chuses recreation as he is inclin'd: yet I suppose, 'tis not amiss to desire, that here, you should love with discretion, and direct your thoughts that way, from whence may (if not the most

most of emolument) yet certainly the least of damage ensue. That you should not make your Recreation your Business, nor (as one quibled not unwittily) your Vacation, your Vocation, I need not admonish. Necessity hath impos'd that Law upon you, *To work or not Eat.* You being, I hope, of too much spirit to play the parasite, and pitch up Toyls to catch Deer in a Platter: But, were it not so, I should abhor the thought of your living uselessly; and be like a Sponge, which breeds no moisture, but only is squeez'd out of that which it outwardly contracteth. And surely more despicable Creatures the World bears not, then those Grasshoppers and Butterflies, which are only imploy'd to sing away their time, and buz about in the warm Sunshine.

Therefore in general, such Recreation is to be chosen, as may relax, or unbend the mind or body from their intent labouriousness, nor such as may beat back their edge and weary them. For which cause, as I alwaies thought, that they would give a pitiful account of their time spent, who sit up till midnight at Cards and Dice: So had I never any fancy to those Recreations, which as they exercise not the Body, so they rather disturb, then relax the mind. Besides the provocation to passion
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and vain-speaking, whereby we highly displease God, while we design to please our selves. Without doubt those Recreations are best, which mix pleasure and profit together. Not like the Cobbler that went to *High-gate* to get him a Stomach, and when he came home had nothing to eat.

For which cause, the reading of History or Geography, are not of the least note, and proper for these whose trade (as yours) being for standing and motion of the Body, have a meet relaxation in the sedentary posture of reading. Besides the delight which the mind may take in the account of passed times, or the discovery of remote Lands, and enjoy with ease and quiet the discoveries which others have made with care and travail, and manifold hazards: Whereby you will not only reap a greater delight, than those that go to visit curious Structures, or beautified Gardens; but also attain so great accomplishment, as may render you acceptable to all ingenious persons; compleating not only your own knowledg in the affairs of the World and foreign parts, but also enabling you to discourse with those, who at their great costs, have been ocular Spectators of remote Regions. And moreover (which is not a small advantage) you will be

be furnish'd with such a stock of Examples, of the successes which good and bad have had before you, as may be not of a little conduct to you in your own Affairs; and, as Lights on a rocky shore, be used to prevent your Shipwrack.

And further too, you will not be interrupted by this kind of divertisement from being at hand, to attend upon such occurrences as may accidentally present themselves: for he verily was not out, whose Proverb was, *Keep thy Shop, and thy Shop will keep thee.* Attendance to him that drives a Trade, being as necessary to thriving, as the Eye of a Master to make an Horse fat; not only preventing thereby the mishaps, which many times befall through absence; but also being ready to take occasion by the forelock, and make use of any thing which comes to your advantage: which if you're out of the way, goes to another place and never inquires after you any further; meeting with such things as quite juggle out all those thoughts which they had of you. It is therefore very expedient, (like a short Bowl) to lie in the way, and in likelihood to be knock up nearer the Mistress.

But if this be lookt upon as too melancholy and restrain'd, and you seem
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to need more of motion, and a free Air; to walk with some Friend in the open Air, is a pleasurable and healthful Recreation; when you have not onely the pleasure of Discourse to delight the mind, but also the agitation of the walk, to Exercise the Body: For the way which some delight in, when business is over, to sit and tope at a Club, is like the hanging of a Blote Herring in the Smoke, when a close Room, and the Steam of Tobacco, must needs be as conducing to Health, as *Lincoln-shire-Fens* are expedient to prevent an Ague.

The Dancing and Fencing-School (the Recreations of some) are both subject to a like inconvenience in this, that they draw to company (for the most part) not commendable; and the refunding of such conventions, is (for the most part) into a Tavern; Such Company seldom breaking up, without a parting Cup. But they have besides too, their particular evils. The first inducing thee to shew thine Abilities among the Ladies; where if not advis'd, thou art drawn in, beyond a Retreat; or at least to frisk away much of thy time and estate. The other exposing thee to such contests, wherein, while it pretends to enable thee, thou art often left in the lurch; thy Skill being beaten out of
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the Field by a resolute Foo-lhardines, and rhine art (used to conflict with Art) finds it self opposed with that Courage and Passion, which with unlearned blows designs not so much its own defence, as thy ruine. So that not a few more, taught in the Art of Fencing, have miscarried, ingaging upon the confidence of their Skill, then ever were by that their Skill defended.

But the great Divertisement of the present Age, is the frequenting of Plays; which in the practice of it among us, doubtless is very vitious, where the design is laid, rather to corrupt Youth, then to inform it; and matter is so apparalled, as seems rather to irritate lust, then to abate it: Persons generally coming from thence, not often much the wiser, very often much the viler.

The courting of Ladies is a pleasant (indeed) and gentile divertisement; so I call it; for he is mad that makes it his business, or thinks it worth his while, to set a seal upon a bubble: yet I must tell you, it is accompanied with not a few, nor small inconveniences: for you can hardly be Fantastick enough in your attire, to suit their Fancie; nor your Discourse vain enough to fit their Humour: For though some few of them will Philosophize, the generali-

ry of them are so futile, that you have little cause to wonder the Poets imagin'd *Venus concreta spuma*. Besides, for the expence, a Coach and six Horses is not more costly; for he that courts a Lady without Gifts, calls an Hawk without a Lure; which they are free to receive, not to requite; looking upon what you give not as the effect of your Bounty, but their Merit; and that you are richly rewarded with some kinder Sneer, or more affable compliance.

But also, a Treat is as necessary an Appendix of this practice as a good Log for *Christmass*, which they value meerly by its cost; wherein to be provident, is esteemed base; and you are dirty, if you examine how you are particularly cheated.

Moreover, this practise is not without its danger: for if it be a Beauty under covert, 'tis impossible to act your love so Platonically, as not to give offence to the Yellow Stockings, and then remember, *Jealousie is the rage of man*; and if it be possible to know when it began, you shall never know when 'twill end.

If it be an associated Beauty which you wait upon, you are sure to find that stock dear to buy, because 'tis vy'd for. And they have the Art to raise the Commodity,

ry, by the contention of the Bidders : So that there's nothing to be had there, but what's inhanc'd. Besides, in this you're certain either to quarrel with your Rivals for the Feather of her Fancy in dangerous contests, or be reflected upon (if you are wise) as cowardly and degenerate.

If it be a solitary Beauty you Court, which as yet is *intemerata virgo* ; so that none beside take to the scent ; she will not long be so : for your attendance will be but like the Fowlers Stale, the appearance of which brings but others to the Net. And therefore they delight to have such an one shew'd, and how related ; which though it may be you are shy of, and would enjoy yours by your self, yet they hate this kind of privacy, thinking that Ware judg'd marketable that hath Customers. But besides, though your intentions perhaps are general, yet the facile Woman thinks you have a particular Affection, and judges that while you but court her as a Mistress, you woo her as a Wife ; and so is apt either to engage her own Affection beyond the reach of an honourable retreat, or hath thence confidence enough to challenge you with those Promises and Obligations, which your frolick Tongue might be free to utter, but you not free to make good. And which is worse,

worse, the World is apt to impose upon you too, and either judge you vain, to level at that mark which you intended not to hit; or perfidious, to desert those Colours for want of Pay, under which you listed your self as a Volunteer. But this is not all; for fair Faces, and taking Behaviours, are apt to enkindle irregular Desires, and engage the Fancy in those amorous Flames which not seldom consume to Ashes, the reputations and happiness even of the wise persons, unless the most settled habit of Honour and Chastity do prevent it. And from such beginnings have many contracted so great an heat, that they could never quench it, till they came into *Cornelius's* Tub, and when there so, scarcely make good the Proverb, *Istus Piscator sapit*, the burn'd Child dreads the Fire.

But of all Recreations, there's none more Healthful or more Delightful, then to ride abroad on a good Horse; whereby you have not only the fresh Air, and the delightful prospect of pleasant Fields, variated as you make your Journey; but your Body is exercised without its own labour, and the Spirits actuated without weariness. An Horse being a Creature destined by the Divine appointment for the ease and delight of man: of that Air and ge-

nerous Spirit, that while his loftiness
 scorns servitude, he yet seems to take plea-
 sure to do service to you; and acts not
 out of a foreign compulsion, but an in-
 nate metal, being for ease and ornament;
 and therein going beyond that of gay
 apparel.

But this Discourse may be more sea-
 sonable many years hence, if it shall
 please God so to bless your substance, as that
 you may bear the charge of such a con-
 venience: For an Horse is a great Eater,
 and will not be maintained without a
 very considerable cost, which no wise
 agrees with him, that hath not a purse
 proportionable to bear it. Indeed, when
out of the Eater comes forth Meat, and an
 Horse is for profit, as well as convenience,
 the case is altered; but this seldom hap-
 pens to those in the City. And as seldom
 is it, if ever, that those who are not very
 flush men, and keep House in Town, do
 not therewith ride their Estates off their
 Legs, and bring themselves to a speedy
 ruine.

But by all means avoid Gaming as the
 most certain Canker of Estates. Gamesters
 and Racers quickly come to their Journeys
 end; and not one in an hundred but find
 that course like Gun-powder which blows
 them up unexpectedly to others, and irre-
 coverably

coverably to themselves; And one would think the Devil went away with the money, for you can scarcely name one of them that doth not lose: And in truth, they that get, we may say they get the Devil and all; such kind of gain being *Aurum Tholosanum*, which if we may not call Sacriledge, yet like the Goods of them that die of the Plague, they commonly bring a Pest with them, and like rusty Iron, either eat out their own substances, or like Pyramids of Snow melt away, and are dissolved with the same ill Husbandry that did beget them. All *England*, I believe not affording one Heir of the third Generation, who inherits those Lands which were got by Gaming, but all such Wealth swallow'd up like the Earl of *Goodwins* Lands, in the Sea of Prodigality, and only serve for the Shipwrack and Ruine of themselves and others.

But certainly when all is done, there is no Recreation like to Business, especially where there is such variety as yours affords: For Recreation is in truth but changing the Scene, and there is none of it that is without its labour, and therefore doth relax the mind only by putting it upon some other action, and there's no Sport however pleasant but tires us with continuance, and that alone doth please,

as long as it is diversify'd and made acceptable by its variety. And therefore Nature hath provided us perpetual change, Summer and Winter, Night and Day, Sleep and Waking, Hunger and Satiety: For this Cause *Lucian* doth bring *Chiron* in as weary of immortal Life, because it represented still the same, and therefore makes profession *ἐν τῷ μὲν χεῖρ ἔλασεν τὴν τιμὴν ἐν τῷ* that pleasure only doth consist in much variety and change; That very alteration therefore from one sort of business to another, cannot but much refresh the mind, and howsoever troublesome may well be stil'd as true a pleasure, as that Hunting is, for which men that rise at break of day, and ride o're Hedge and Ditch, with hazard of their Neck and Limbs, without Meat or Drink, and all to catch an Hare, which when 'tis got, is hardly worth the carrying home. But 'tis a pleasure without doubt to be well skilled in a Trade, which as 'tis call'd a Mystery: so is it he that searcheth it unto the bottom, that is like both to take pleasure in't, and thrive on all hands; therefore it is your concern to be industrious in that respect, and to remember 'twill not be your loss alone, but greater shame to be found ignorant, in that for which so great a sum hath been laid down.

one of your Life at least must be expended.

CHAP. XVIII.

Of Converse with Men.

AS to what concerns your Converse with men, let it be your choice to deal with those which are honest; which yet so deal with, as to prevent the mischief, if they should deceive you, and prove to be Knaves. For as there are many, to whom conscience of their Duty is as forcible as an hundred obligations to bind them to do uprightly; so are there not few, who make pretended sincerity, as a Cloak to cover their deceit, and make it their business to fish with that bait; whom to discern, is as difficult, as the invention of the Philosophers Stone; and you will be never taught it, but by dear bought experience.

But be most cautious of those that speak the fairest, especially if that be subitane or extraordinary: for though it be a common way to give Pill in Pap, and administer that which is bitter, wrapt up in Sweat-meat, yet this is so natural, that it is still in use; and stratagems are all in general thus contriv'd, though diversify'd in mode and figure. And what he said by his own experience so many years ago,

Tuta frequensq; via est, per amici fallere nomen; you may meet with five hundred, who can by their own experience tell you the same still.

But then be wary to conceal your suspicions, lest of a dubious Friend, you make a doubtless Enemy; and he that before only intended to serve his own ends of you, now designs to vent his malice too.

Yet however, do not profess Animosities with any man: for besides that it is most unchristian to keep anger over night, and we have no other promise of being forgiven of God, than as we forgive one another; it is doubtless very imprudent: For once in ten years one man may have need of another, and there is no Creature so inconsiderable, which may not find an opportunity to vent its spite, with thy mischief; which God hath admonished us of, in that he hath made the Elephant the biggest of Beasts, obnoxious to the Mouse, the least of them; by whose running up his Trunk, he is more plagued, than by any of his stoutest Adversaries. And story tells of the most valiant Kings, who have fallen by the Hand of the meanest Rascals: and I remember I read of a Turkish Visier slain in the very *Divan* by a Gregorian Souldier, whom he had many years before abused, who by

along perplext contrivance, had from that very time laid a train for the execution of his revenge; which he resolved to effect, though certain to perish in the adventure. Therefore if any disputes or offences do occur, which it is hard always to avoid; let them be acted with as little passion as may be; that the concerned person may plainly see, that the contest was not the effect of thine envy, but interest; and then too, let thy next congregation be with as serene a look as may be: For as we use to say, *The second blow makes the fray*; so the next meeting either makes up a Quarrel or perpetuates it.

But on the other hand, be ready to oblige all with real kindnesses, at least kind words: For, as *William Prince of Orange* was wont to say, *That man is little worth, who is not worth a Salutation*: So may we say, *That man is of little remark, who is not worth a few fair words, that cost nothing*. And verily this kind of affability and officious respect to Men, conduceth not a little to attract their good opinion: And the contrary disgusteth those many times, who are not unwise men; and causeth them to set a note of dislike upon those, who have passed by them without that acknowledgment of respect, which they conceived due to themselves.

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You shall moreover find a principal way of obliging others to consist in the Art of conferring Courtesies handsomely; so to bestow them, as that they may have the best side turn'd outwards, and be made most acceptable. In which respect 'tis best to anticipate the expectation of the Receiver, and do before you're askt: For there are many modest tempers, that strain so much upon their own Inclinations to intreat a kindness, that they think in so doing they have dearly bought it. But if you are requested, what you intend to do, delay not; for *Hope deferred makes the Heart sad*; and 'twas *Seneca's* observation, *Qui cito dat, bis dat*. But if thou art ask'd, and must deny, let the party see, 'twas not out of choice, but necessity; and hand it to him with such soft words, as may even oblige him, in the handsomness of the repulse.

— Yet let me tell you, that unto some men one courtesie that's to be done shall make them yours, much more then twenty that are done already: For I have seen a Horse would follow you about the Field, if you did shew him Oats; but if you let him eat them up, when all were gone, he'd turn his tail about and kick you; for hope of benefit, attracteth more than Conscience of desert; and men are more in-

intent on gain that is to be, than on their gratitude for what is past: And 'tis a common thing to find those men who have been much oblig'd, check at a trifle and pretend unkindness, from whence to cancel all your obligations, that would have fawn'd upon you Spaniel-like, tho' you had beaten them, while you had shew'd a crust to have a snap at.

Yet in this, and indeed in all other affairs, the tempers of those Persons you deal with must be carefully observ'd: For many Spirits are like gravelly Land, whose heat and barrenness is such, as never requites the charge bestow'd on it. You will therefore generally find courtesies thrown away upon Persons that are Proud or Covetous; the one being of that fondness as to think all but his own Desert; the other of that baseness as to set a very low value upon the highest Merit. To do a Benefit therefore for such as these, that will be costly to you, with hope of requital, proves like Mony and Pains expended in the Quest of the Philosophers Stone, which hath hitherto evaporated in Smoak and Frustration.

You may observe, that the studying the dispositions of men, is of great use; not only in what I have said, but also in the management of all Affairs: For it is much

more easie to act a delign upon a man, to which he is naturally inclin'd, than otherwise. Therefore he that intends to bring a Covetous man to act liberally, may as well expect to make a Water-Spaniel of a Sheep, or good Meat of a Whet-stone. 'Tis best then to make use of such in the Channel wherein they run; and those commonly are free of their Words, who are close of their Coin; and will be ready to do you any kindness wherein they may speak for you, when they had rather part from their Bloods, than let you have a penny of their Money. And if you expect that such as these should do handsomely, when in the sag end of a Bargain you leave a piece of Plate, or such like Gratiuity to their disposition; you are as certainly disappointed, as if you should look that a Dogs Tail should afford you Frankincense. And verily that story is here worth the remembring, of the Justices Clerk sent by his Master to present a whole Boar to him, who lately died worth so many Thousands got by saving. The young man gives a Porter Eighteen Pence to bear it thither, big with expectation that the Gratiuity would be proportionate to so fair a Present; which having presented with such words as were likely to give it the best acceptance; the rich Chuff draws his Purse,

Purse, and after a long preamble of good Counsel, that he should be a provident Husband of what was in this kind bestow'd upon him, gives him two-pence: and as the Man was rewarded, so was the Master.

And on the other hand, 'tis no small Prudence to make choice of such, if you are concern'd in an Arbitration wherein matter of Money may be in controversie: for those of a free Spirit with ease part from such sums as not much, which your close Sins would strain at like a Camel.

To this purpose 'tis very expedient to be skill'd in Physiognomy; I mean the Art of discovering the Tempers of Persons by their Looks: from whence no doubt there is a more exact Discovery to be made, than by any Relations or Reports whatsoever: and for my own part (I may say) I have been in this respect the least deceived: For tho' it be possible for men to cover their Passions, and conceal their cross dispositions from some men, so that you cannot tell what to make of them, till they are ready to act; yet it is not possible for them to obliterate those Characters of Nature, whereby 'tis not hard to read them without their leave. And though it sometimes falls out, that by Custom and Vice, men are not (sometimes) what Nature

ture made them; yet that alteration is made by such habits as leave a sufficient mark of themselves behind, and make the discovery rather more easie than difficult. The attainment of this Art is not so easie by any Documents whereby you may be instructed, as by your own private observation, and the comparing of the experiences of mens actions with the former judgment which you passed on their looks; or *a posteriore* comparing your apprehensions of their present looks, with what you know of their passed actions; which transfer as a direction to your conceit on all Parallel Physiognomies.

Neither will you find it less expedient to discover mens present Thoughts, by their present Looks, than their Inclinations by their Features: For if he that carped at the form of man, found fault only in this, *that he wanted a Window in his Heart*; Nature hath something clear'd her self in that, for that *Vultus est indicium quid vultis*: discovering (do what we can) in sudden appearances, those Sentiments of our Mind, which we would should be for ever conceal'd; and commonly we discover them so much the more, in being vext that we cannot but discover them. To do which, there must be a quick application of the Eye to the Looks of him
whose

whose Sentiments you would discover, at that very time when you think he is pinch'd; that you may judge by the Face which he makes, whether it wrings him or no. There is also much of discovery to be made of the Resentments of Others by their sudden Speeches, which even from very discreet Persons sometimes bluster forth, and are not examined by the Court of Guard; [and then especially, when passions are up, or affections violent. 'Tis therefore the part of a wise Man to be a diligent observer of every word that passes, tho' with as little observation from others as may be, that you do observe: For all such suspicion begets caution; and *in vain is the net laid in the sight of the Bird.*

And here, on the other hand, 'tis of great use to conceal your own Resentments, not to winch when you are touch'd to the quick; but to dissemble your sense, till you have a due Opportunity to discover it to your advantage. For it very often is, that we spoil our Affairs by disclosing them before they are hatch'd; and turning them out into the World (as ripe for execution) which have still need of the Secundine of further Advice and Consideration. For which cause, as Time is the first of all things, so is it the principal

principal too; it being almost impossible to do any thing well, that is not done timely.

Neither is it less useful, many times, to cover altogether our apprehensions, and seem to take no notice of those things which do indeed give us just cause of Regret; especially too, when those we are to deal with are either too mighty for us, or we expect may be beneficial to us. Upon which account, I remember I have read of *Cosmos*, that it was not the least thing contributing to the establishment of his Infant Dominion, that he had the Art of Dissembling the Insults of the Spanish Pride, and the Envy of his suspicious Neighbours. And therefore those forward Tongues, or peevish Tempers, which sting as soon as touch'd; and make it more to vent their present heats, than consult their future conveniences; not only create to themselves many troubles, but also pull off the Hair of those Opportunities, which might otherwise in due time have fairly presented themselves.

Yet on the other side, there is no greater *Remora* to Mens affairs, than that delatory slowness, which, however the fair gale of Opportunity blows, yet loves to put off till to-morrow; and then set out like:

like a Coach and six Horses, with such tedious preparation, that before all things are ready, the Game's started to their hand, and they come just the day after the fair; when with an irksome difficulty they are put to't to retrieve those things which but a while ago flew fair before them; as in many particulars the Historian observes of *Henry the Third of France*, who tho' a Prince of great Abilities, yet through a natural unresolv'dness ruin'd his Affairs, never making use of such Counsels as were active and generous, till like a last years Almanack they were out of date, and the very Cure prov'd more pernicious than the Disease.

And here you may take notice that in the use of Men, 'tis of huge advantage to observe the time: for there is not that Man to be found, whose temper is so even, as not to expose him sometimes more waxy for impression, than at other times. And if it were not so, the very Contingencies that happen, do differently dispose us: For which cause we are more inclin'd to be free to others, when a prosperous gale hath breathed upon us; and are ready then to give a crabbed answer, when some peevish occasion before hath angred us. And the *Crafts* of Men, and their *Temperature*, as it is very di-
vers,

vers, so are they more or less complying, as the present predominant humour is accidentally sedated, or made sharper. And therefore as Cholerick Persons are commonly peevish till they have din'd, that the Stomach have something in't to imploy the active humour; so are those that are Flegmatick, or Melancholy, rarely Free, or Debonair, till their more ponderous or dull Ingredients are warm'd and made more active by the adventurous heat which Wine or some strong Liquor contribureth; or their Spirits awakned by some such pleasant Company or Discourse as may leave some tang behind it. And therefore choice of them will as much difference the success of your Applications which you make to Persons, as Wind and Tide with or against, shall speed or retard a passage.

And for this very cause, in such cases, 'tis not ground enough to give up your hopes as desperate, because you succeeded not at the first; for a second or third time may find the humour better dispos'd to receive the impressions which you intended.

If it be true which some Physitians tell us, that Physick given when the Moon is in a Sign that's *Masculine*, works upward, and works downward, when the Moon

Moon is in a Sign that's *Feminine*.

But however be always advised never to resist one humour with the like: For it is excellently advantageous when passion is up, to look on, and with a sedated mind to observe the indiscreet passages which then occur, whereby every Person lays himself open at such a rate, as renders him not a little Obnoxious to the retorts of him, that with a composed Spirit takes notice of them. And that this is so, is easily discovered, if you reflect, when you are return'd to your own bent, upon that exorbitance and indiscretion, which in those wild fits you flew out into. For which cause, to oppose passion with passion, seldom produceth other effect then a too-late repentance for both. And 'twill be found abundantly better to put on your Mittens, and handle the passionate with as much softness as may be. And I have known Men of that tune, whom in the fit you'd have thought irrefragable, plain'd by this means to as much smoothness as could reasonably be expected. And whereas if in snuff and distaste you may fling away from such *infesta*, a little patience and good words may do your business, and send you away with what you come for.

But take this as a general caution, to deal as little as may be with those overtopping Men, to whom a Man cannot with confidence come and demand his own. Upon which account I'll tell you a publick story, of which you may make a private Application. It was disputed in the daies of *Queen Mary* in a Parliament then holden, whether if the Queen should have a Child, the Tutelage of it, and some places of strength, should be put in *King Phillips* hand; the King offering his Bond, faithfully to deliver up his trust, if the Child should dye. And the greater number of the House inclining to the affirmative, as concluding that so great a Kings Bond was an ample security; the Lord *Paget* stands up, and demands, if the King should refuse to do as he is bound, upon the death of the Child, who shall put his Bond in Suit, and where? which demand was so difficult to find and answer, that the business fell without more ado.

And 'tis much one, to have dealings with those, who have so great an influence on our affairs, that we must be content with what measure they'll give us: For to knock off, or contest, if we like not our matters, is the loss of our Friend and a greater advantage. Be

Be also advised in all dealings of importance, to manage them by Letter, and not by Message; which do so frequently forget, or mistake, that your business is made a quite different matter, then 'twas when you sent it.

But this should be especially observ'd, when such answers are given, as you may suspect may prove offensive; for sent by the mouth of another, there may be a word put in, which may so inflame the sense, as to make that intolerable, which out of your mouth was directed with a passable contrivance.

And for the same reason, 'tis not good to take pet at any such returns as come at second hand, when you may be deny'd in some easie request: for I sometimes have known, when an answer hath been brought, enough to divide the most intimate Friends; which when 'twas inquired into prov'd no more to the mind of the party that sent it, then *George a Green* to the Man in the Moon.

And you'll find it as false to judge by report, when the actions of Men come under dispute: For the misapprehensions of Men, not seldom distort and wring that out of joynt to make it most monstrous, when the party that did it was candid in his thoughts. And the prejudice
of

of men adds so much to this score, that they will have often a bunch for an horn; and the matter is not much, there to find a knot, where 'tis before-hand resolv'd to find it or make it. Therefore, as in matters of news, I have always observ'd to make such an abatement, as may bear a proportion with the faction of the Relater; so you'll find that as needful in the reports made of men; for you may be sure, *that ill will doth never speak well.*

But because I spake before of treating by Letter, you must be advis'd to be there in very wary, because there is your hand as Witness against you; so that as to matter of weight, which may produce suit, 'tis not amiss to observe what is said of *Tiberius Caesar*, That some of his Letters to the Senate were *ex consulto ambigue*, such as he intended should be interpreted, not according to the plain words, but the concerns of those whom he had to deal with: For such words may be found out, and so plac'd, as shall amount to a promise in the apprehension of the Reader, who is conscious of the matter you treat of, which will not be so construed in the judgment of those who may come to take cognizance of the matter in question.

CHAP. XIX.

Of Setting up a Trade.

IF GOD shall so bless you, as that you live to serve out your Time with such approbation of Industry and Faithfulness as shall manumit you with a good report; 'twill not be amiss to have by you some general advice concerning your setting up, because God knoweth whether I shall then be alive to judg of those particular concerns which may induce or dissuade it.

What I have therefore here first to advise you of, is that you look upon this business, as that which deserves much advice: There being not a few, who by their haste, and precipitation in this affair, have ruined their fortunes; and while they have been weary of being Servants, have made themselves in a short time perpetual Slaves to indigence and want. For if having once set up, you then miscarry, it proves like blasting of a young Sprout, which if not thereby utterly kill'd, yet becomes so check'd and dejected, that it never attains a fresh and flourishing condition after. It concerns you therefore to look before you leap, and not to be induc'd by the name of Master and a Shop, to skip into that in haste,
from

from whence you will be shortly turn'd out with shame.

It hath been observ'd, that they seldom prove well, who set up young; that age being for the most part precipitate and forwarder to do than to consider, and also apt to pre-occupy the success of things, by a too promising hope; and like young Setters, to set an Haunt instead of a Cove, whereby they are many times grossly abused, and err at such rate, as admits of (only, if any; yet) a difficult recovery. Whereas those that like Bobbed Partridges have been rust in the Net of deception; by what they have observ'd at others charge, are much more wary, and cautelous of being again trapann'd. Besides age doth give a natural allay, like a *Batholomew-dew*, cooling the immoderate heat and rashness of younger years.

It is therefore taken notice of, that young-men do then prosper best, when they have either served as Journey-men unto some wary Siagers; or have the happiness to be taken in as Partners unto such. Whereby, as Bears by their grown Cubs, they are taught to catch the Prey with the greatest cleverness and certainty, and with the least hazard.

'Tis not amiss here also to admonish you, that great Rents have very often broke

urn'd broke the back of young beginners; who before they could get acquaintance, and gain custom to defray the charge of too great expence, are drain'd dry to the very Vital Blood, and expire like a Candle for want of Fat to feed the Fire on't: Consider therefore, that *omne principium est debile*; and the strongest man was at first but *punctum taciens*, such a small matter as could hardly be discerned, and 'tis Wisdom to dispose all thy projects in a proportion to that infirmity: For he that Arms himself beyond his own dimensions, is incumbred with his own Furniture, and commonly falls the more ridiculous subject of others Scorn and Triumph. Be therefore advised to begin warily, having as the first, so the last Game to play; and as one jested, it being all one, and one all; it concerns you so to dispose it, as may admit of the least hazard.

Nor is it less good Counsel to begin low, according to the advice of the Country man, to eat your brown Bread first: If there were no other reason, at least; because 'tis shameful to come lower. And experience tells us, that that Bullock which hath been fed with Hay, will almost starve before 'twill be kept with Straw: For tho' there be nothing more
easy.

easy then to come down, so there's nothing more difficult than to bring our minds to it.

But further, as those Structures which are raised highest, have always their foundations laid lowest; so you can hardly instance in any great estate, whose beginning was not with such a providence, as consulted for mean things. And this doubtless may be rendred as the principal cause, that so very few of those prove successful, who have been furnish'd out into the World plentifully, by their friends. For building thereupon with too much confidence, they set out at such a rate, as before they have ran far breaks their wind: Whereas they who come forth under hatcht, conscious of their own infirmity, ride with a strait hand; and if they wear wise, put not into a gallop, till their wind be well rack'd; and by that means prove of good Spurmettle to the last.

And therefore do not settle thy self in a great House; for it is much better the Mouse should be too little for a Day, than too big for a Year; there being not only the inconvenience of much Repair, (for a great body must be plentifully maintain'd) but there is a kind of inclination which it begets of Costliness and
 Expence.

Expende, when the maind runs upon the knack of Uniformity, and the Spanish fashion is thought ugly, with the huge Doublet and scanty Breeches. Besides, a great House must have great Furniture, and the costliness of Household-stuff is as great a Vanity as can lightly come under your Consideration; for Money laid out in this respect, is not only buried without profit, but is diminish'd daily; for Household-stuff is dear to buy, and cheap to sell; and herein, if in any thing, you may quickly bring a Noble to Nine pence. And there is another inconvenience in't; for this Expende doth usually befall the young Beginners, when the Wives Portion is newly receiv'd, and the Bride that so lately was, must be humour'd in Household-stuff, corresponding to the Wedding Cloaths; though then Money in the Purse be as necessary as Blood in the Veins: and to be lavish of that in the furnishing of an House, where it lies dead, and turns to no profit, is like the humour of Tavern-keepers, who hang up a brave Sign on the outside that cost many pounds, and have Wine within would poison an Horse; whereas were that Money laid out on choice Liquor, the good Wine would need no Bush.

CHAP. XX.

Directions for the Managing a Trade.

TAKING it for granted that thou art now seated to thine own desire, let me present thee with a few things which will not be found impertinently observ'd.

The first is, Depute not another to do that business which thou thy self canst effect; for he that hath a mouth of his own, must not say to another, Blow: nor is it probable that another should concern himself in thy Affairs as thy self, who feeling where the Shoe wrings thee, art not only more active by the present smart, but more sensible to which part to apply a Remedy. And if those whom thou employest be negligent, thy business is undone; if diligent, thy business in a short time becomes theirs; and like the Mayors of the Palace in *France*, and the Sultans in *Egypt*, they set up for themselves, and thrust out their Masters, while they mind their ease, and give up their Affairs to be manag'd by others. And to give you a clearer sight how much this matter doth concern you, I'll tell you a true Story, and leave you to think on't: There was a Gentleman in *Surrey* that had Land worth two hundred pounds *per annum*, which he kept

in his own hands; but running out every Year, he was necessitated to sell half of it to pay his Debts, and Let the rest to a Farmer for One and Twenty Years. Before that Term was expired, the Farmer one day bringing his Rent, ask'd him if he would sell his Land? Why, saith he, would you buy it? If it please you saith the Farmer. How? saith he; that's strange! Tell me how this comes to pass, That I could not live upon twice as much, tho' 'twere my own; and you upon the one half thereof, tho' you have paid Rent for it, are able to buy it. O Sir, saith the Farmer, but two words made the difference, you said *Go*, and I say *Come*. What's the meaning of that? saith the Gentlemen. Replies the Farmer, *You lay in Bed, or took your pleasure, and sent others about your Business: and I rose betimes and saw my Business done my self.*

And therefore to this we may well add the consideration of that Old English Proverb:

**He that will Thrive,
Must Rise by Five.**

And that other to the same purpose:

**He that lies long in Bed, his E-
state feels it.**

For doubtless those young men who must build up their own Fortunes, had need be early at it. It being not only true *Aurora Musis Amica*, but as true that for all business & in all Countreys, the Sun riseth in the Morning; occasion then combing her head, and putting the Lock of successful Opportunity into your Hand. And therefore *Solomon* is so positive, that *the Sluggard shall be cloathed with Rags*. And a more unthrifty Generation the World surely scarce ever knew, than those our daies afford, who sit up to play till Midnight, and lie in Bed till Noon the next day, who give so large an evidence what consequences follow thence; being as bare of money, for the most part, as the *Lybyan* Desarts of Water-Springs, or he that is broke of Friends.

In the next place be advised not to engage in too many businesses, lest some Irons burn; nor in too great Affairs, lest thy loss prove irreparable: Remembering that in a great River Fish is to be found, but then take heed you be not drown'd: For great undertakers are like Forlorn Hopes, *Aut Cesar, aut Nullus*; and in desperate Casts 'tis very great odds that you throw not Ams Ace. And on the other hand many businesses are like the King of *Spains* Dominions that lie so far asunder, the charge of keeping them eats out the profit. So that there are very

very few who thus engage themselves, but have by experience found that, *man disquie-
teth himself in vain*. I once my self to my no small loss, had concerns with a person involv'd in much business, of whom it may seem that Speech was not meant, *In the sweat of thy Brows thou shalt eat Bread*, for he sweat till he was ready to starve, working himself by a world of Business out of many Thousands, till at last he was necessitated to take harbour in a prison.

But certainly, as 'tis an happiness to have our Business within our reach, so is it no less to be our selves without the reach of Business; I mean to be so much in our own power, as not to be perplext with our own Concerns, but do our Duty in that way wherein GOD's providence hath plac'd us, with all our might, and leave the whole success to him that doth dispose of all things as he will, and frequently effects things happy for us, by those very means which did molest and grieve us: Thus is the Prison made a step to raise up *Joseph* to be Lord of Egypt; and so *Rome's* burning by the *Gauls*, was but the demolishing of *Shepherds Cottages*, that they might be chang'd into much more stately and magnificent Structures. So that in truth, we know not what we should be pleas'd at most, or trou bled

what to refuse or what desire; when our
Wishes many times do prove our Ruine,
and as the Satyrist observ'd,

*Evertere domos totas optantibus ipsis,
Dii faciles.*

For our Prosperity not seldom doth undo
us; and 'tis the peculiar praise of *Vespa-
tian*, that he only, of all the Princes that
went before him, was the better for
reigning. And I think we can hardly
parallel him with any that came after
him, unless it be our *Henry the Fifth*: 'Tis
therefore excellent, and much more con-
ducing to our peace, to entertain Oc-
currences with indifference, as in uncer-
tainty to give our judgment of them, whe-
ther they're good or hurtful to us: And
like the *Hollanders*, who though the greatest
Traders in the World, and most industri-
ous, yet *Strada* saith of them, and he an
Enemy. That whatsoever Gain or Loss
befalls them, they pass it by with such a
little sense of Joy or Grief, *Ut alienis in-
teresse non sua curare credas*, You'd think
they were both only lookers on of others
business, and not concern'd in it as their
own.

Let me offer this also to your practice,
that you be Cunning and Honest, which
agrees

agrees with our Saviours Direction, *Be ye wise as Serpents, and innocent as Doves*; for that Cunning which hath no respect to Right, is like dealing in Fire-works, or working in a Mine; whereby the Enemy is not alwaies endamag'd, but the wise are often taken in their own Craftiness. If men be disposed, like that *Roxalana*, to be wittily wicked, the Devil that old Serpent and Deceiver, will furnish them with Arts; but he commonly deals with them as he doth with Witches, with whom he always plays a slippery trick in the Conclusion; and they whose whole Life was but a Cheat, are cheated themselves most miserably at the last. For in the observation which I have made, I never knew any of these Craft-masters that in the winding up of their affairs came out as they went in; but like the subtle Chymists with their Policies and Tricks, when they look for Gold are blown up in dust: or like the politick Count *St. Paul*, in the time of *Lewis* the Eleventh, who spun so fine a Thred of subtle Contrivances between that King and *Charles* the Warlike Duke of *Burgundy*, that, while he was trusted neither by the one nor the other, the end of his Cunning was his own confusion. When on the other hand, *Mark* the Perfect man, and behold the Upright,

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for

for the End of that man is Peace: GOD giving his Blessing to the Honestly-wise, and prospering those Designs which, like the quiet Herd, lie within the Pail of Integrity, when that rambling Deer, whom no Fence of Equity holds, is in continual fear, and proves a lean poor Rascal.

CHAP. XXI.

Of going to Law.

AND for the like Reason be not given to Law, *for the quarrelling Dog hath a tatter'd Skin;* and men of strife like to a sharp Sword, cut their own Scabbard. And truly what our LORD saith, is prudentially practicable; *He that sueth thee at Law for thy Cloak, let him take thy Coat also;* for it is much better to sit down with some manifest Loss, than to recover thy right by a tryal at Law: For, not to speak any thing of the Vexation and Trouble which the Plaintiff shares in, as well as he that Defends, unless the Matter be of very great moment, 'tis the Lawyer alone goes away with the gain. Hence it is that there are very few who sweat it out at a course of Law, but like over ridden Nags, they melt their grease, so that their Hair stares, and they are pitiful.

tifully Hide-bound ever after. Besides, if thou meetest with a man of mettle, thou may'st begin strife, but knowest not what shall be the end thereof: For a wager at Law, is like a game at *Cheß*, which some report to have lasted between two skillful Gamesters, above twenty years; and may hold out as long (as the Brewer said to his Adversary) as the Water runs under *London* Bridge. So that like the Circulation of the Blood, which is puls'd from the Veins to the Arteries, and from them again to the Veins; the Lawyers have a way to bring your Cause from Common Law to Equity, and thence back again, as we may say, *Arteria Venosa*, and *Vena Arteriosa*, and end your Business without end; for if your Mony will but hold out, your Cause shall go round like the Orbs above. But if thou art concern'd with those that will quarrel, and an Amicable Composure cannot be had, then lay thy self to't with thy utmost might; for as the Historian observes of the War of *Henry the Second of France*, with *Philip of Spain*, *Spes nunquam major affulget Pacis, quam serio Bellum geritur*, for the way to agree, is to fight to purpose; and War is never sooner brought to Bed of her Daughter Peace, than when her travelling Pains are sharpest.

But

But whether in War or Peace, never communicate your Counsels to a man that's given to Drink; for there's nothing more true than *in vino veritas*; and I have known men in that pickle, like the Moule in her Ale, relate those things of themselves, which when they had been sober, they'd rather have bit their Tongues off than have discovered. Nor can you think it rational to hope that those should act a wise man's part (such Silence is) that howsoever GOD hath made them, yet make themselves the worst of Fools.

C H A P. XXII.

Of borrowing Money.

NOR borrow Money of any such with expectation that they will not divulge it to thy discredit; for thy dealings with such, have a *Noverint Universi* written at the beginning, as the young Heir observed, and therefore you must conclude that every Body must know it. But indeed, let nothing but a great importancy induce thee to borrow Money, which like Sin (call'd also a Debt) is much easier committed, than to be remitted, is easier borrow'd than will be paid; and like that Roll which howsoever sweet in the Mouth

provd

prov'd bitter in the Belly; there being scarce any thing of a more difficult digestion than Obligations; so that if you have not the *Pulvis pepticus* of a considerable Profit to help Concoction, 'tis to be fear'd you may prove Ricketty, and your Head may grow too big to come out of your own Doors. Besides, consider the most unkind prospect of those a man owes Money to, and the plague that it is to be in the Usurers Books, who like the Wolf in the Breast, eat up men alive; and supply you with warm Cloaths, till like a pound of Butter in a hot Cake, you melt all your substance into their hands; and shall never leave you while there is any thing to be got of you, but shall hang you up even when you are dead, and will make Poison of the froth of your Mouth, and Mummy of your Carcass.

CHAP. XXIII.

Of Servants.

AND now let me tell you there's no one thing deserves the care of a young Begianer more than his Servants; who if they be beaten to the world, and know how to do any thing, they're cunning

ning enough to abuse and cheat you: their opportunities too being such as are hard to avoid. Let me therefore in this particular give you something of Advice: For, he that hath one Servant hath two, he that hath two, hath but half a one; and he that hath three; hath none at all.

1. Be sure never to trust any of them that have a colloquing fawning way: For they are Persons whom Nature hath, as it were, cut out for deceit, and not only fitted with habiliments, but also a natural promptness thereto; and if I may tell mine own experience, I remember not that I ever had to do with any of them, which proved otherwise. And they are generally of that imprudence, that like those at Cape *Bon Speranz*, they'll pick your Pocket, and look in your face; pretending always most, what they intend least. And therefore there is especial need of your caution in those very things which they profess most against; they being generally like her who made the World believe she could endure no Eggs, till it was found that her usual Breakfast was a Groatsworth.

2. Never make your self over familiar with your Servants, nor take them for your Play-fellows, for *Familiarity begets Contempt*, and *Contempt breaks the Neck*

of

of Obedience: It being very rare that those Servants are ready to do, that are not kept in awe, but will be rather disputing your commands, than doing them, which beware that you admit not; It being better in many respects to Err in commanding what is not convenient, than to amend it upon the advice of an ordinary Servant; they being incouraged by such a condescension, to argue with you the expediency of your Commands ever after, and upon that account to use such Language as is not to be endured; which to remedy, when got an head, you'll be necessitated to use such sharp Corrosives, as may against your mind, if for your turn, part you and your Patient.

3. Never acquaint a Servant with that Secret which may be to your prejudice if revealed; for when once you stand upon their Courtesie, they then grow insolent, and make no Bones to retract their service, when they know you dare not exact it. Beside, how base a servitude is it to have our Noses held to the Grindstone by those which we know are bound to obey us? and so to stand in fear of their discovery, that however abus'd we must be mealy mouth'd.

4. Expect not to oblige an Ordinary Servant by your Kindnesses. For I could never

never see any of them but were like those *Fera Animalia*, which upon every distaste return to their natural Ferity, and forget all bonds of Kindness they received from you. Besides, they have a general Comment, whereby they interpret all your favours; which they judge to be the effect not of your Goodness, but their own Desert; and conclude that you are therefore kind to them, because you cannot be without them; which conception having once imagined, they grow as touchy as Wasps, and upon every Ruffle bid you provide your self.

5. Be not in a Servants debt, if you can make any shift to come out of it: For they look upon the forbearance of their Money as so great a kindness, that if you take not care to requite it, they'll take care to do it themselves; and assure your self 'tis no good Husbandry in any thing to let them be their own Carvers. And, which is worse, they take occasion thence to grow refractory, and insult; which by all Expedients should be avoided, in a Country where Laws are so little severe in this respect; and wherein what they are, 'tis dedecorous to use them.

6. Let your behaviour to your Servants be with a general Equanimity, and even Temper; not finding fault through the
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peevishness of your own Humour, but the justness of their Demerit: For no one thing doth more impair Authority, and abate a readiness to amend those things for which they are blamed, than when 'tis observ'd we are of such a temper as we call *In Dock, Out Nettle*: sometimes *stumbling at a Straw*, and another time *leaping over a Block*.

7. Let your Servants be supplied in all things meet for them, in sickness and in health, for all such things are what they bargain for: And 'tis great iniquity to require Service from them, while you give not what you contracted for, to them. And truly in this case 'tis better rather to exceed then otherwise, if it be done with due providence and caution: For it is nastily base, that the world should say, we increased our wealth, with what should have been put into our Servants Bellies.

8. Be not inclining to an Evesdropping, and underhand hearkning what your Servants say in their privacies: For it is rate (even tho' they love you) but at one time or other you shall hear them curse you. And at such times, I have observ'd, they are apt to prattle that which they never mean, and please themselves in a way of speaking freely, as the Cottier that call'd

my Lord Mayor Knave, when he was got upon Bristow Causey.

9. Observe that due *decorum* which our Laws require, not to turn away a Servant without a quarters warning unless in such cases wherein 'tis perilous to keep them: It being indeed very unjust, that those whole livelihoods depend upon employment, should at your pleasure be exposed to want, without such foreknowledge, as that they may provide for themselves. And 'twill also condemn you of such rashness, as will not easily find a fair excuse: All such occurments too, as they disaccommodate them, not failing to bring along with them their inconveniences on you.

Lastly, let your care be, that in all things your Servants give God his due; for 'tis in vain to expect that they should be just to you, when they observe that you are careless whether they are so to God, and will never scruple to abuse you their Master below, when they have liberty given them to offend thine and their Master above. And verily in this case, the danger's great, where there's a freedome given to do wickedly: For besides that, all righteousness is like a Golden-Chain, so depending upon one another, that he who makes no Conscience of break-

breaking one, may upon the same account break all : 'Tis just with God to punish one sin with another, and permit those to deal unrighteously with you, whom thou permittest to behave themselves wickedly to him. And moreover, 'tis not to be doubted, but as God blessed the House of *Potiphar* for good *Josephs* sake: So he hath a proportionableness of vengeance to execute upon those families, where his name by any one is much dishonoured.

But now there is a different manner of acting to be exercised towards those, who shall be taken by you as Apprentices; for their concerns are much different from those of an ordinary Servant, you being become to them *loco parentis*: They giving no small part of their portion for your Education, and expending no small part of their lives in doing you Service; and therefore you are concern'd to own such in a more then ordinary acknowledgment. And as to that end became your Servants, that they might in due time become Masters, so are they to be used in all respects as those slips *future spei*; future hopes which justly exact your care and encouragement; and therefore to be managed, not tyrannized over: And so to be used, that while you drive on by them your own advantages, you remember also, that:

that you are bound to promote theirs. And therefore I cannot but congratulate the integrity of those, whom I have heard rejoyce in the prosperity of those who had been their Apprentices. And with as much detestation have I abhorr'd the unworthiness of those, who by cunning practises have blasted the hopeful fortunes of their young Servants; envying the thriving of such as have escaped their hands; grudging that any Water should go by their Mill, to help the Grist of those who were so many years Servants to theirs.

And indeed consider, how many Arguments there are to induce your tenderness and care, when the hopes and future joyes of a careful Father shall be put into your hands, to stand or fall at your discretion; who hath (it may be) drain'd himself beyond his ability, to furnish his Son into your Service; and hath been willing to deny himself of his present conveniences, upon the account of his future hopes; which shall either flourish, or be blasted, as your discretion and care shall be disposed. And verily, as we lament the fall of a Family that hath been undone *a posteriore*, and mourn over the ruines of a blown-up Estate; so I think we may the more justly bemoan an anticipated undoing, when the Estate is nipt in

in the Bud or Flower, which if kindly and cautelously dealt with, might have grown to that vastness, that the Birds of the Air might have lodged under the Branches of it.

And truly, who can without laments consider, how many hopeful Youths come up to that great City, who are miserably expos'd to ruine, by the neglect of those they are bound to; who being secur'd in their own concerns, by the security given by Friends, leave the Young Men to run Riot at their own wills, and undo themselves with the opportunities which they put into their hands, while they are jolly at their Country-houses, and give them Rope enough to hang themselves: whereby the wretched Father is not only disappointed of his pregnant hopes which he had conceived, but (poor Heart) is involved in a Debt which he never feared. Therefore to such as these, it behoves you to behave your self with such a prudence, as may conduce not only the effecting of your own business, but also the promoting of their concerns.

CHAP. XXIV.

Of Marriage.

YOUR next thoughts (it may be) are concerning a Wife; and 'tis possible you may dispute with your self, whether you shall marry or no: wherein to give you advice, were as pertinent as the directions of *Almanack* makers, who may tell you, that in *March* you must sow Seeds; when in that Month the weather may prove so unkind, as that to sow them in the Ground, were all one as to throw them in the Kennel: many circumstances very much altering the case of the expedience of Wiving: Therefore what our Lord speaks in this matter, *Matth. 19. 12.* he speaks *τοῖς ἀναξίνοις*, to him that is able to receive it.

'Tis true, the married life is charged with many incumbrances: and I think 'tis without dispute, that the single man (if he can so content himself) lives much the freer. But yet doubtless much may be said on the other side: for the trouble of business hath a kind of delight in it: And if I may speak mine own experiences, who have

have had in this kind as much as most men; I may truly say, that I never was better pleas'd, then when I had most to do. Businels by its motion adding an heat to the Spirits, while the unemployed, like standing Water, corrupt with their own idleness. Success, though cur pravity, not affording us so much opportunity for Divine Contemplation, as laying us open to the Illaqueations of Satanical Suggestion. Wherefore, we read *David* never in worse case, then when idle on the Roof of his House; and doubtless there is no good man but thinks him in better Tune, when he said of himself, *that he was persecuted as a Partridge upon the Mountains*. Besides, there is a natural tendency, whereby God hath inclin'd all things living to a delightful paintaking in this kind: whence we see the Beasts of the Field, but especially the Fowls of the Air, denying their own conveniences, and with so much affection making Provision for their many young Ones. And if God have not endu'd us with as passionate instincts, 'tis because we have reason to produce in us more powerful effects.

But if we should here fall into a Discourse, how much the discommodities of the married Life are compensated with the conveniences which a good Wife brings:

brings; we might possibly be involv'd beyond our design: For not to speak of that content, which is to be had in reciprocal indearments, where acts of love endeavour to out-vy each other, and you are attended upon sick and well, with that affection, which like Musk and Amber gives a most pleasing acceptableness: What a satisfaction is it to have a Friend, which as *Paul* said of *Timothy*, is *'willing'*, and *doth naturally care for our affair?* Into whose Bosome we may freely discharge our Thoughts, and expect such secrecie, care, and assistance, as none else have a like inducement to afford.

If therefore such Thoughts as these shall prevail with you to enter upon the married Life; yet be advis'd not to engage therein, but with such consideration as becomes a business, wherein you must know a very great measure of the contentment of your future days depends.

And here let me first give you a caution against that abominable baseness, which traps Innocent Women to their utter undoing: When those Citizens (which in Truth have nothing) make shew of much, and draw in great Matches with that appearance, to the shame and misery of a broken Fortune: Whereby Women of good Estates, are not only brought

brought to nothing; but made worse than nothing, being intangled with the incumbrance and charge of Children, for whose maintenance there is no Provision. And therefore I adjure you, that with a just abhorrency of so great and such unchristian Perfidiousness, if your endeavours should be blasted (which God forbid) that you must sink, you sink alone, rather than involve in your calamity the Innocence of a Wife and Children, which should be of that dear respect to you; and be guilty of that cursed Treachery, to leave her without house and home, who left her Fathers house to come to yours.

And for this cause, do not marry till you find that you can stand on your own Legs; being in such a thriving way, as with the continuance of Gods blessing, may afford an handsome supply for such expences, as a married life brings with it. Being in such a capacity, your thoughts may then be imployed in the care how to chuse a good Wife; when chosen, how to obtain her; and when had, how with discretion to behave your self as a Man.

Suit facit.
7. har.

CHAP.

CHAP. XXV.

Of the choice of a Wife.

AS for the first, be advised to chuse such for a Wife, whose fame is like that Christal, which hath not so much as a Sand spot in't, not only in respect of her own Reputation, but also of her Relations: there being a kind of Immortality in a good name, which doth over-live us, and is intail'd by the surest conveyance upon our Posterities, so as that there is no Fine and Recovery in this case allow'd; no time wearing out this blemish, nor merit sufficient to wash it off. Therefore it should be your care, that this may run in the purest Channel, where no Soil nor Mud may defile it; but that you may receive it, as uncontaminated from others, as it ought to be your care so to transmit it unto yours. And if those who breed Horses, have an especial caution to prevent (even those only ocular) blemishes ^{by doing} may be traduced to the Foles; it ^{concerns} doubtless much more, to be wary of bringing that into our Families which may stick as a blemish into following Generations.

And upon this account, such choice is

to be eschewed, as may bring an Hereditary deformity or disease: when the Kings Evil, or such like which the Mother hath, may run in the Blood of her Off-spring; and you may see that Flesh rotting before its time, which you expected should have been some support to your memory, when you should be dead and gone.

And truly upon this score of our Posterity, it is very expedient to make choice of an handsome Venter: For that we see, that comely Mothers have, for the most part, as comely Children; and as rare is it, that those who are not, have other Children then such as are like themselves. And tho' Beauty be of its self, an object fitted for our affection, being a perfection not apprehended but by a rational Creature; yet doubtless it is for this reason even prudentially eligible, because a beautiful Mother gives hopes of a fair Breed; and Daughters that are handsome, are either put off with less Portions, or to better Fortunes. And such men are not a little advantaged in finding that Suit facile, wherein their own comeliness hath been their Spokesman.

Let your next care, which I should have made the first, be her Religion: whereby I understand not only the profession of

the truth, but such a principle infused from above, as doth dispose to an holy and circumspect conversation: For as not one of these least advantages of the married Life; is mutual Society; so doubtless there can be no such Communion, as where God himself makes up the third party. And the Fellowship is not only that of Affection, whereby as *Jonathan* and *David* they become one Soul; but that also, whereby they become one Spirit, and are mutual Helpers of one anothers Faith and Joy.

And besides too, there is from this Principle so much of inducement, not only to bear with such things, and act upon such accounts, as will not be done upon any other score; but also to avoid such temptations, as Morality would stoop to; and to say as *Joseph*, *How shall I do this great wickedness, and sin against God?*

And while you think of her Religion, by no means be so irreligious as to make up a match without consent of Friends, for can there be a thing that's more unjust, then thus to violate that highest right that Nature gives the Parents in the Child. And disappoint them in their kind designs, which they contrive in the disposing them of their Childrens Marriage, all which are raised by

by the precipitate and the wilful indiscretion of unstayed Heads, that have their Eyes only intent upon their present Satisfaction: Nay, can that man that doth believe Gods word is true expect a blessing there, where he neglecteth that command to which Prosperity is more particularly promis'd. And with a strange presumption enters he upon the married State, that comes unto with so great evidence of Gods just Curse. For if the *Rechabites* were so approv'd and had a blessing promis'd them from God, because they carefully observ'd what *Jonadab* their Father had commanded, though we may think the Precepts very rigorous, and offering no small injury unto the pleasure of their Lives, without all doubt we may conclude that there's a Curse, proportionably great attends all those which set so slight a value upon their obedience. Nor can the thing which we call Love excuse, for if we speak the downright truth of this affection, 'twill then be found to have its great strength from our connivance and permission, while we disclaim the conduct of our Reason, and give Reins unto our own desires. And without doubt 'tis Nonsense to conclude that this affection is not in our power, if we confront it with the force of reason, unless we'll say that there's

no Sin so great, no Precipice so desperate, from whence we preserve our selves if once in Love: When yet we see a few Experiments wherein we were disappointed in our hopes, in a short time doth make that love as cold as Ice, that seem'd as hot as was that fiery Furnace: And there are many I could easily name, who break through all the Bonds of Nature and of Right, for the enjoyment of those whom they lov'd; who in few years would with a Prodigality as vast, buy the untying of those Nuptial Bonds, which death alone is allowed to dissolve.

Her Disposition also doth require your special care, being a matter not a little conducing to your peace and comfort: For some persons are of that un-even Temper, that they are not one whole day Friends with themselves; and therefore when they are in the Frets, will find a Gall in a Dove, and take occasion to quarrel at a Bull-rush, not because it hath some knots in it, but because it hath none; and have enough to charge upon your score of what they want, if not of what they should have, to be sure of what they would have. Whereas there are others again that Nature hath allay'd with an unwillingness to quarrel, and can hardly tell how far their Patience can be extended; but

but if provok'd beyond that bent, they'll
 tear like Thunder; and are as soon re-
 turn'd again to as clear a Sun-shine as
 gives no remembrance that it was foul
 Weather. And this surely is not an in-
 convenient temper: For whereas those
 that are Sheepish can very difficulty pre-
 serye themselves from being weather-
 born; and those that are waspish, are, as
Solomon saith, *a continual dropping*; and
 the Poutish are like a Charnel-house,
 where sorrowful and glum Silence makes
 a solemn mourning: These, like a smart
April shower, rain to make the Earth
 look greener; and use frowns and sharp
 words, as Kings do Souldiers and Hounds,
 only when they are necessary and in sea-
 son; then only appearing to be angry,
 when they lie under a necessity of vindi-
 cating their concerns from Neglect, or
 themselves from contempt.

And under this title of Disposition, we
 may also bring in her Frugal Inclination,
 which is not the least of the Feminine
 Virtues; for all that Sex is much for out-
 ward Ornament, because conscious there's
 not much within; wherein every thing
 is valued not by the handsomness so much
 as the price; and all is thought mean,
 that doth not exceed: and for you to in-
 terpose to moderate the expence, would

be an argument either of want of Affection, or a generous Spirit. Such an one therefore whose Natural composure is an Allay to that Extravagance, is like Mother of Pearl, which breeds its own Treasures; being very fine, and fed to as much content, with the third of that cost which must be laid out upon the soft Back, and dainty Tooth of another. And let me tell you, there is much in the Education of young Women; when they have been bred up frugally, and not nurtured in that Sensuality which imployes all their Thoughts rather how to please the Appetite, than appease Hunger; and how to be Vain and Gallant, than Decent and Comely. And let me also tell you, there is much in the natural Neatness of some Women, who are cut cut, as it were, to make a fair shew with a little, and will appear very neat and handsome in that which is but Ordinary, and evince their Gentility by their Gate and Behaviour. Whereas, some others are like a Sow with a Saddle, on whom whatsoever cost you bestow, they shall never look otherwise than like Gold in Ore, which may be rich, but is unpolished; their Bravery hanging on, as if shak'd there with a Fork; and they in their rich Apparel look as like Gentlewomen, as a
 Clown

Clown in a Buff-Coat and Bandeleers, doth like a Souldier. And therefore on such as these, your Expence must be lavish, and Cost extream: For they know that what they wear is only handsome because rich; and that they are as careful in preserving, as they are neat in wearing, shewing no more courtesie to a Sattin-Gown, than some would do to a Ruffet-Coat; flattering out that in a few Months, which would have done another credit, it may be as many years.

Nor is it of less advantage that the Wife should be of a stirring disposition, for as it is said, that He that hath a Wife and Children wants not business: So may we as truly say that she that hath a Family to take care for hath enough to do. Many Women indeed are as fit to be House-keepers, as a Joynted Baby and fit only to be set upon the Cubords head with the little painted Dogs, as the fashion was some years since; for by that time Dinner's ready, my Lady is up and drest: But that's the best Gown that goes about the house, and they are best ready that are ready as in old time we read, with their Loins girt not to sit idly, but to do business. And take my word for't, the Eye of the Master doth not more effectually make the Horse fat, than the Eye of the

Mistress makes Affairs thrive withindoor }
 for which cause I suppose 'tis said, *That*
Men get Wealth, and Women keep it. For
 if the Mistress lie in, the Servants may well
 make a Gossiping; and if she keep her
 Chamber, it shall scape them hard but
 they'll keep the Dining Room. And on
 the other hand, 'tis a story well known,
 of the great Lady which made rich En-
 tertainment, yet took care her self in the
 morning that the Pigs were serv'd.

But be especially advis'd by no means
 to wed such a Woman as is sickly: For
 not to speak how most uncomfortable 'tis
 to hear the Ohs and pitiful Complaints of
 one made dear by such a near Relation,
 which you resent as real pains, tho' she
 perhaps, by Custom taught, cries like the
 Bird, *Parrots a Cold*, however hot the
 season is. How most unpleasant is it to
 be wak'd up at Midnight, the Maid call'd
 in the Chamber in a Bustle, and you dis-
 turbed, however tir'd, concern'd to act
 a part i'th' Tragicomedy, if not to rise
 to do some office in this exigence, at least
 to sympathize with your bemoans, and
 give experiment by far-fetch'd sighs how
 you are griev'd and fear'd to lose so pre-
 cious an interest, which yet shall like the
 Grunting Horse hold out until the last,
 and make a Jade of one that looks an
 hundred.

hundred times more likely. And 'tis no wonder if she do, for all this was onely some fit of Wind, which being well discharg'd, she is at ease, and you're dismiss'd unto your sleep again, when you can get it. Here reckon too the Doctors Fees, and the Apothecaries Bills, where you're up at their discretions, and pay for Bumbast words with as much equity as 'twas i'th' Scholar's Bill to's Father, where he set down Three pounds for two Mathematical Instruments call'd an *Extinguisher* and a *Prolonger*, which might be bought for less than Three pence both. Besides the Jellies, Cock-broths and Quintessences, more costly than a Table furnish'd with good Dishes, which all are supp'd up in a trice, and leave no after-cuts for Servants, nor a scrap for the Poor. And then too, who shall guide your House, when all the Winter-Quarter at the least she takes possession of her Chamber, and lives within a Skreen, with Blankets laid over her Knees to keep her Shins from burning? Not reckoning the Charge of a supernumerary Fire night and day, a Nurse, and such Appurtenances more as do depend upon the Groaning Chair. A Chamber too, with choice hogs more than of the Stool, and yet as close as if you lived in a Bladder, where

every Chinck is caulked up, for fear the Woman should catch-cold, and yet you must give your attendance there, or else you are judged as unkind.

What is next to be thought for, is a Portion; wherein as your care should be Wary and Provident; so should it be also Gentile and Noble: not on the one hand to take in a Charge without what to maintain it; nor on the other hand, to bargain for a Wife, as it you were higling for an Horse in *Smith-field*: For as Rudence would teach to consult by a good Portion, for such a Charge as all Wives bring with them; so the nature of such a Transaction should induce us to behave our selves in it, with such a Nobleness as becomes it.

And in the matter of Wiving, things being for the most part carried on by Affection, so in this respect are we chiefly concern'd to make use of our Direction: For a fair Wife without a Portion, is like a brave House without Furniture, where a man may please himself with the Prospect, but there is nothing within to keep him warm: And a Wife with a good Portion, but with Conditions unsuitable, is like the fat Land in the *Wilde*, where there may be Wealth, but in truth little pleasure be-
tides. Therefore let a good Face per-
twade

swade you to call, good Conditions to alight and enter, and a good Portion put you to Bed: For where Wealth only is, there will be a cold Affection; and where Affection only is, there will a cold Content: For as he observ'd, *sine Cerere & Baccho, friget Venus*, so will Content look pale, and Love wax feeble, where there is not an Estate to keep them plump and fair.

'Tis true indeed, to marry an Unendowed Wife is more dispensable, where there is such an Estate as doth not need a Portion: For he that has the Spice may season as he pleases. And in such a Case your love hath a greater proof, and may be suppos'd to lay a greater obligation; possibly you may expect a submission to your will more, and a greater compliance to your desires. Tho' I must tell you that many in that respect have found themselves mistaken; no Persons being more exorbitant in these excesses, then those which brought the least with them. And as those are commonly the proudest when preferr'd, who before were the meanest; so those Wives are generally the costliest, who put least into the Bag to maintain it. But in truth, this affair depends so much upon the good temper and prudence of the Wife, that no other

Argumen

Argument : Or consideration will answer your desires, if they be wanting.

But be advis'd, however unendowed the Woman be, let not her Kindred be necessitous; I mean falling from what they had: For in confidence of your Relation, they will not fail to hang upon you: And in case that you think it much, you'll be judged unkind and churlish; and the Wife for their supply, must either prove unnatural to them, or else be tempted to become less faithful to you.

But if it be your purpose to raise your Fortunes by a Wife; 'tis the first Advice to look high enough, because 'tis possible such an Application may prove; and if it do not, the discredit is the less to be disappointed in an arduous attempt. And however, the probability is the greater; for he that hews at a well spread Oak, tho his strength may fail to get it down, yet is more likely to be supply'd, then he that only aim'd at some simple Hazel.

It is best too, to fix upon some growing Fortune; such a Person whose Relations by prospering in their way to make a fair addition to the present Portion: for all that comes in on free cost: and though not to be trusted in, as no dead mens Shoes are, yet if it comes, it doth well; and so much the better, because not lookt for.

And

And the same reason should induce to marry such as are a kin to Land; I mean, that have not many Heirs to stand between them and an Inheritance: For money is a disposable Commodity, and in the passage doth easily stick to the hands of those who have the power to transmit it. But Land is an apparent visible Estate, which the Law hath so provided for, that it cannot be diverted or conceal'd. And therefore is found sometimes running in those Channels, which lay off, in a great unlikelyhood, in respect of the first Fountains; as I could particularly give instance in a Person well known to me, into whose hands an Estate fell in less then twenty years, between whom and it, there were six and twenty Persons who intervened.

And here also may regard be had to such Relations whose good word and countenance may be an help and furtherance to you in your way: For it is an old saying, *A Friend at Court is as good as a Pound in a mans Purse*: and there is a kind of Smock-Simony, which may be more lawful and more gainful then that of the Black Coat; when a man may be Son-in-law, or Kinsman to the next good place that falls, or at the least may be handed into such a convenience, as where one may converse with gain; or by experience

perience and Counsel may be fairly put on; or by the reflection of the Sun which shines on such a Friend, may be made more lightsome and perspicuous to the view of those, which we have a mind should see us.

Having thus fixt upon your choice, the next Consideration is how to obtain Her: Wherein 'tis of principal use, to discover the highest affection: for as there is no Person so unlovely, but thinks her self worthy to be loved; so is there a natural inclination in love to beget love, and (unless in some particular Exceptions) seldom fails of procuring, if not so much kindness, at least so much commiseration, as gives an Aptitude to condescension.

Especially too, if love be recommended with such becoming importunity, as well admits of no denial; when Rhetorick is not strained by a bumbaste Expression; but such words are found out, as seem to be only dictated by affection, wherein the Heart hath the greatest, and wit no other share, then to give them a lovely pronounciation.

Wherein such constancy must be observ'd, as may give the greatest evidence of your Affection: for Women being sensible that this is that wherein their strength lieth, and that they are never likely

likely so to domineer, as now, your
 Lopes are dead or alive, as they smile or
 frown; they take pleasure to tantalize
 you, and shew their own preheminnence;
 and do by you, as those Chirurgeons, who
 though they intend to make a Cure at
 last, yet to serve their own turns, keep
 you long in hand, and intermit their Le-
 nitive Emplaisters, with those which may
 cortode and vex you. And in truth, Wo-
 men never so well revenge themselves on
 Men, as when they send them sneaking
 away, disappointed in their expectations:
 And that which is the mischief on't, the
 business is not acted in a Corner, but the
 World must be a publick Witness of the
 defeat; when in the midst of all your
 Gallantry, you are routed Horse and
 Foot, and triumphed over by such an
 Enemy, as gives no other reason why she
 will not, but because she will not.

And therefore in such cases, they must
 be dealt with, as Stalkers do with bobbed
 Partridges, give them time till they may
 be brought about again: For their own
 inconstancy will not let them be long in
 the same mind, but that Weather-Cock
 which stands to the cold North to day,
 you may find (perhaps) to the warm
 South to morrow.

And here observe also, that there is not

a little Rhetorick in Gifts; of which *Solomon* saith, *That they blind the Eyes of the Wise*: Wherein 'tis discretion to make choice of such, as may be not so much costly as pertinent; such as are likely to gain her acceptance, by fitting her humour, rather than by draining your Purse; and such too, as may most and longest be expos'd to view, and be the opportunist Orators in your behalf. And for this cause your costly treats must be of rarer use, which are almost forgotten as soon as the taste is off the Palate; and are then only useful, when by their jollity they may allay an austerer temper, or you are in hopes that by a more publick condescension, there may be a stop given to any purposes of retracting: Otherwise doubtless privacy affords the best wooing; and they will then comply most, when they may hide their blushes in your Bosome.

But if you fail of your expectation; and your Suit want Success, let it be your care to come fairly off, by no means endeavouring to abate your disgrace in the disappointment, by casting any blemish upon the Person you have made Service to: For as I always abhorred that love, which because it could not speed, was converted into hate; so have I thought their come-off no less unworthy, who to qualifie the
 blemish

blemish of their being denied, have made no Bones to throw Dirt in their Faces, where before in their officiousness they would have kiss'd their Breeches. It is therefore doubtless more noble to let the World see, that you had Integrity in your Intentions, and were rather unfortunate than base; mistaken rather in the thoughts of your own worth (which is common to men) than in the conceptions of her worthiness; and being still desirous to keep those as Friends, whom you cannot obtain as nearer relations: For verily, me thinks 'tis very unjust, not to prosecute those ever with all common courtesies, to whom one ever presented any conjugal Pretensions.

But if you be so successful as to obtain, be remembred 'tis now the time to be considerately joyful, and to observe the Golden Mean of moderated freeness: not to lash out into such extravagance, as may render you suspected to the sober; nor guilty of any such poorness, as may justly subject you to the censure of the wiser: For as *the day of our Esponsals*, should be *the day of the gladness of our Hearts*; so is it great folly to let the stream then overflow its Banks at such a rate, as that the Chancel should be the shallower for it ever after. For though I am no Enemy to the
Nuptial

Nuptial Feasts, yet I have thought them no less then mad, which to fit others with Wedding-gloves, have brought themselves in a few years to want working-day Shooes; running so far in Debt, to make that one day joyous and paunch-gutted, as hath made all the rest of their days mournful and pinch bellied. Whilst others therefore with you joy, know the Foundation of it must be in your selves; and that as likely to be most, which so begins as that it may hold out, and taketh care that the Garments of the following years may be made (at least) by the pattern of the Wedding Cloaths.

CH A P. XXVI.

Of Behaviour to a Wife.

BEing now safely moored in the happy Harbour of a well-disposed Wife, let it be your first care to promote her Piety; which I do not speak of as 'tis the duty, but as expedient to advance your content and well-fare: For as doubtless 'tis no mean policy to be good; God either giving such his blessing in the things of this Life, or recompencing the want of these with the things of a better: So is Religion not the least

least of those means, whereby all Societies are preserved in their particular Interest, being call'd *Religio* (as some will) a *religando*, binding our minds in the Conscience of such Duties, wherein no other consideration would prevail with us.

And upon the same score, 'tis great prudence to preserve in the freshest greenness, that conjugal affection, which if it did not at first bring you together, yet doubtless should be of prime design in this condition; Love being like that Salt and Sugar which doth Season, and make acceptable those occurents, which without it would bite upon the Tongue, and beget disgests most indispensable. And verily those Husbands are Fools, who think to have the subjection of their Wives, not by the exercises of affection, but the asserting their own Authorities: For whatever is compell'd, waits for an opportunity to be deny'd; and they that rule over the unwilling, find the trouble as great to keep in obedience, as the pleasure to be obeyed. All compulsory being a violent motion, which upon every cessation of the *vis motiva*, returns again to its natural bent; when as that which is from a Principle within, moves regularly, and is commonly most active in opposition. For which cause we read that *Love is as*
Strong

strong as Death, and many Waters cannot quench Love; it being that active affection which makes us willing to do, willing to suffer, willing to give, and willing to forgive; for *Love covers a multitude of sins*, not only by over-looking them, and allowing the fairest interpretation to all that will admit; but by being ready to condone what might be done amiss, and accepting of any acknowledgment for satisfaction: Thus soothing by a speedy composition those casual Breaches, which disaffection still makes wider; so that what was at first but accidentally offensive, by after exaggeration proves to be the cause of a final separation. And therefore without doubt there should be the greatest caution to preserve this Affection like the Apple of the Eye, which no more offend; and to compose those strifes with the greatest speed, which may give an allay to a mutual kindness: for doubtless they are inexcusable who upon occasional discontents affects a sullenness, and think to give a weight to their anger by the continuance: whereas in very deed, all that time the Heart frets; and Love, if it do not lye a bleeding, yet grows faint, for want of the exercise of kindness; and will not be long ere it fall into a Consumption, if such occurrents be but as frequent, as they
are

are pernicious. And surely in this Case 'tis vain to strain Ceremony, and expect who shall comply first: for we will not lay who is the stoutest; but of this we are sure, they that comply first, they are the wisest.

And here observe too, that 'tis greatly expedient (if such disputes happen) to avoid all such Language as hath any bitterness in it: For all such sinks deep into the mind, and is hardly obliterated with any after-excuse; giving cause to suspect that it was the issue of a festered Heart, and that a precipitate passion did not produce it, but discover it: so that what might easily be compos'd, as to the matter of the offence, proves almost remediless, as to the words.

And with this, you may take notice, that nothing is more mischievous then such an expression, as may profess a disaffection: For assure your self, there's much of wisdom, even there to make semblance of the highest love, where 'tis but indifferent; and to behave your self with all such expressions of kindness, as may give no cause to suspect that you love not: For if once they are perswaded of that, they take you for an Enemy, and make it their business to plot against you, and lay contrivances to advance their
own

own Interest with whatsoever hazard of yours. And if once it come to pals, you may bid farewell to your peace and content while you live together: For the joynt interest between the Man and the Wife is the great soder of their affairs, that which doth cement their designs, and center their purposes. For as it was said, that *they twain shall be one flesh*; so is it intended therewith, that their interest (twofold before) should become one, that with a joynt endeavour they may drive on the good of both; which therefore should be tendred with as great a caution, as that Rind which causes the Graft and Stock *coalescere*, and thrive together.

For which cause, I ever thought it not prudence for Man and Wife to have two Purse. The Bed and the Purse being two things, wherein a mutual sharing breeds kindness and confidence, and they are seldom double, where there is not division. For, as without doubt there is all the reason, that she who joyn'd her Stock to yours, and put in Portion, should enjoy so much of her own, as to please her self in that to which she hath a particular liking: So is it best, that she do that out of the common Purse; wherein 'tis like she'll use greater prudence and mode;

moderation, then where she is her own Carver without inspection. And as on the one hand, a private purse doth incline to a private design, and tends to promote an interest that is too particularly their own. So on the other hand, where they are kept short, and depriv'd of that freedom to command your Purse in a measure that is convenient, they repine at their restraint, and either wish in their Hearts that you were removed, or apply themselves to such shifts as are base and degenerate, supplying their desires by such unhandsome means, as many times prove not only dedecorous to them, but pernicious to you. For while you refuse to supply their expences on the score of your kindness, they are induc'd to seek for those that will; and think it just to make repayment in that Coyn, which whether you will or no, they must have in their own keeping.

And for this cause, it is greatly expedient to be as accommodated (as Prudence will allow) to the humour of the Wife, so far as may be most to her content. For there is none of them marry with an intent to be Slaves, but promise to themselves that pleasure and convenience in your Society, which they conceive themselves incapable to enjoy without you; which

which if they want from you, their own wit induceth them to seek elsewhere.

Whence it is, that I have known some who came to the Bride-house with the greatest affection, promising to themselves as much content in an Husband, as their Love and good Opinion had rais'd their Expectations up to; but after, being disappointed in their Experience, and finding the Tavern and Company sharing so deep in what they look'd for, they grew desperately discontent; and thinking it equal to require their neglect with the like, they soon found out those who would attend upon them with that Courtship and complaisance which their grumbals would not.

And verily who could think the thing unreasonable? For while Friends on both sides did lament the mis-hap, they could not but acknowledge that the thing was just: For by our nature, *homo is animal politicum*, and especially the Woman, whose very creation was for Society, and with the design that man might not be alone; and therefore above all things they hate Anachorism, and can with no patience endure to be mew'd up till Mid-night, while you (it may be) are clubbing it at a Tavern: and you cannot think it a wonder, if at such a time they sport with your

Ser-

Servants at home, when you are abroad; which you may judg done not for Knavery, but meer divertisement.

And further, Do but consider how long that Love is like to last, where the blundering Husband comes home like a fous'd Hogshhead, with a steam of Smoke and Drink would almost choak a *Greenlander* who hath been fed with Blubber: Imagine how acceptable such a Porpoise must needs be, to the neatness and curiosity of a well-bred Woman, who cannot but loath a spectacle of that Deformity, and contemn that ridiculous Poll which blatters forth any thing that comes next, to the just provocation of a more stayed and temperate Judgment; so that what should deserve their Love and Respect, becomes the loathed Object of their Contempt and scorn.

And that which is the mischief on't too, is, to see the Codled Fool take upon him in that tune, and exercise his Husbandly Authority, like a Mayor of *Quinborow*, and with as much discretion: When the discreet Woman sees her Head nodding out his Commands with less Wit than a *Gander on a Green*; which she does, and laughs at, grieving in her Heart that Providence hath joyn'd her, where an Horse and an Ass must draw together: And
H then

then you may bid farewell, not only to that Love which you might have had, but also that Authority you should have: For never think that that Woman submitteth willingly, to whom her Husband behaves not himself like a man of Understanding.

And by this you may perceive how much the discretion of the man conduceth to the marring or making of the Wife. For of how many hopeful Women doth daily experience give us an account, whom their Husbands folly hath miserably undone, while they have cared rather to be serviceable to their own present Humours, than their future content; or have thought it better to deal in hacking and hewing, than in a gentle bending those plyant Officers which might easily have been wrought as Prudence would have had them?

And I believe you will find with an easie Observation, that Wives generally are easier drawn then driven; and that there are very few, even of the best of them, which will fairly bear to be sorely told of those things, which yet they are willing to mend. And therefore all such plaisters must be softly applied; and a wariness had, not to find fault in the hearing of others, which may beget a distaste in those

those things, where no unkindness would be taken upon a private rebuke.

And in very deed the Reputation of a Wife in this point of her sufficiency, should be tendered by us as a choice concern, especially among those over whom she exerciseth any thing of Command: For you will soon find a very small matter will give those occasions to dispise her Authority, who by your conviction shall be judg'd worthy of blame.

And truly 'tis hard to vindicate young Wives from the contempt of their Servants; who will much more readily deride their petty Indiscretions, than obey their reasonable Commands; especially when the New Maid is an Old Play-fellow, and is almost to learn the difference between Sport and Obedience; or is some staunch Trout that hath been so beaten to the World, as hath put her, tho not out of the need, yet out of the conceit of being commanded.

And therefore to assert the Wives Authority the more, 'tis best that she rule the Roast altogether in the House; and if you interpose, it should be rather by way of Advice and Assistance, than Superiority. And in very deed, they are pitiful Souls which can't let the Women alone with their Pipkins and Pies, but are peeping to

find fault in the Feminine Jurisdiction; and esteem it one of their eminent Virtues, that they are very frugal in Dripping and Kitchin-stuff.

But the Truth is, there's a great deal of reason that the Wife should always be born with, as the infirmer; there being many occasions not only to disturb their Discretion, but to perturb their Passion; the *Crisis* of their Bodies being more humid, and subject to that Planet which is most mutable. Besides, the many Infirmities which Child-bearing bringeth; the Obstructions, Fumes, and Opilations which befall their more delicate Constitutions; upon all which, it is meet to give honour to the *Wife, as the weaker Vessel*; not contending with them, because we are more robust, but bearing with them because we are so.

Yet in all such things wherein you comply with the desires of the Wife, 'tis much the best to act in it freely: For if they must watch to take you in the Humour, or work it out of you by their own Art, they then congratulate their own Skill, and acknowledge no kindness; so you lose the Thanks, and lay no Obligation: whereas the main design should be to engage Affection by Kindnesses flowing, and not strain'd; and even there, where necessity

cessary denies, the refusal should be so convey'd, as that she may perceive 'twas so, because it could not be, not because you would not that it should be.

If Providence so dispose of you, as that you marry a Wife that brings Children with her by another Husband, as your Concerns are more; so ought the Exercises of your Prudence too: And the rather, because there lies on you that general suspicion which all Father-in-laws labour under. And therefore to prevent that, 'tis good to walk by that general Rule, To do by them in all things, as if they were your own. And verily this (not only a conscience of your duty should induce you to) being plac'd by Providence in the room of a Father; but also a dread, least such a Successor should be given you, who may retaliate on yours the unkindness or injustice you have exercised to them.

And doubtless, if ill-gotten Goods bring such a Canker with them as soon eats out the Estates they come to; there's none devours with a greater greediness than that of the Orphans and Widows Money; GOD having taken that Title upon him; that he is the *G O D of the Fatherless and Widow*, to let the World know, that he hath a peculiar Guardianship of the Concernments of such, and

will Himself revenge their Injuries, tho' their Impotence make them more liable to suffer, and less able to vindicate their Sufferings. And withall, your care should be as studious for their Education, that being not the least wherein we shew our paternal kindness to those that are ours.

And if the Fowls of the Air leave not their young ones, till they have shew'd them the way to get their own Livings; it should be your chief Endeavour to do that business for them, which Death prevented their own Father in, that he could not do. Neither think much that the Mothers kindness seems most to these: for there's reason that she should compensate the Fathers loss with a more abundant tenderness, and express that a Double-portion'd Affection which before ran in a Duplicated, now but in a single Channel.

CHAP. XXVII.

Of House-keeping.

NOW supposing you to be in the way of House-keeping, Let me give you some of my experiments for your direction.

And

And the first shall be a Caution to avoid those Hangers on, that are the Flies which attend the Flesh of others Tables; and requite you with their Maggots; such as your Chare-Women, and Men at a call, who make it their work to rob you under a finer notion than that of plain stealing; or at best, like those Beggars who give you an half-farthing Wand; that they may receive your two pence. Such as these shall your Servants have to serve their turn with a wet finger; and pay them largely, not with their own Money, but your Meat: which if you connive at, they praise you highly, and you are their very good Master; and when they have undone you, shall do you this kindness, to say 'tis pity, for *You were no Bodies Foe but your own.*

Yet think not much to be free in the relief of those you know to be poor, and labour with industry to get their own Livings: For Alms to the idle, is like grease to a Cart-Wheel, which makes it go round the easier, but still upon the same Axle; whereas supply to those who are wanting, yet laborious, or impotently necessitous, is a debt due to their want; yet of that nature, that while we pay what is there Due, GOD accepts it as a Loan, and hath put himself under an

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Obligation,

Obligation, to make Repayment. And truly I have observed, that while I have known many undo themselves with riotous House-keeping, entertaining needless Guests and idle-bellies; I could never yet meet with any, who could say, he was the poorer, nay not the richer, for such Acts of Charity as were done to the Needy: But that such distributions, like the Loaves of our Saviour among the four thousand, leave behind them more Baskets of Fragments, for the Heirs to give away, than the Principal was in quantity, which the Father so expended.

Yet let me tell you, 'tis no wisdom to make your Servants your Almoners, and allow them the liberty of disposing your Charity; for one hand to give, is enough in a Purse. And that Charity is the best which hath the Spirit of discerning; and like that Boy, gives Honey to the Bees, but hath a Whip to drive away the Drones.

Be here advised too, not to be given to the humour of costly entertainments: For I have often seen that men of that fancy have inverted the Kalendar, and have found their Fasts after their Festivals; who, when they have spent all, have been as welcome to their guests as a former Wives old Cloathes to a new married

Bride.

Bride. Besides, the obligation which you lay by your Cost on those which are entertained, is for the most part as far below it, as the Church of *St. Faiths* is beneath *Pauls* Steeple. For the most at such encounters, are more concern'd to censure your expence, then acknowledge your kindness; and generally jeer at some things you might fail in, rather then fairly accept what you courteously intended.

But the entertainment of great Persons is a greater vanity: For such think they oblige you, in doing you the honour to eat up your Cheer; which to them who are sumptuously every day, is scarce lookt upon as extraordinary; so that instead of accepting your civility, they resent it as an affront that it was no richer; and what shall be indeed profusion in you, will be lookt upon but as the Wrens pissing in the Sea to them.

But what I have here said of entertainment; I intend not of such as are accidentally Guests, Persons that come to visit in kindness: For unto such as these, entertainment is due, and ought to be free, and proportioned to the quality of the Persons concerned; with that heartiness and plenty, as may abundantly speak for you, that then are welcome: And in every Deed, such intercourses as these, are

necessary to preserve a mutual Friendship, and keep alive the remembrance of that Kindred and Relation, which otherwise, like unremoved Logs, would grow into the Earth, which at first begat them.

But what House soever you keep when Friends are with you, let your ordinary and private fare be never costly; but such as tho' the best in its kind, yet plain and wholesome, to fortifie Nature, and nourish, not to tickle the Palate: For the Bit that one eats makes no Friend: For to please the dainty Tooth, is an expensive humour, and doubles that charge which House-keeping bringeth; while the sauce is more then the Meat; and 'tis as dear to Cook a Dish, as to provide it. And verily the vanity of some deserves our wonder, who are of that Heliogabalian Stomach, to which nothing doth relish which is not dear, and lencie Fish most when farthest from shoar; then only loving Pease, when they are scarce to be had; and Cherries, when they are ty'd on Sticks.

In buying Provisions, be your own Caterer, wherein at least you may have this convenience, that you may please your self. Beside, however faithful your Servant may be, so that he lets down no gnats without a strain; you cannot expect

poſt that he ſhould part with your Coin with that care and difficulty as you would your ſelf, whoſe daily feeling how much Proviſion doth pinch, makes wary, and hard to be drawn to expence.

But be cheſtly advis'd not to run on the Score; for you may be aſſured that with greater advantage you may take up Money at Uſe to pay ready down: For there's none of them all, but reckon how they forbear, and will be ſure to be allow'd, not only becauſe they muſt ſtay for their money, but truſt, there being nothing ſo certain in this World, as that which is preſent. You will alſo find that a true Proverb, *That the beſt is beſt cheap*: For beſides that in Fleſh, there's much the leſs quantity of Bones for the weight, where they are covered almoſt twice of the thickneſs: in all other things you'll find much the leſs waſte. becauſe that which is good goes down without Scraps, while parings and reſuſe go a great way in what is not. Servants making no ſcruple to caſt that to the Dogs, which they are ſoon apt to think is not good enough for themſelves.

Be alſo aſſur'd, that the beſt of Servants muſt be over-lookt: for it is rare to find thoſe, who will not make waſte. And as it is ſay they ſhould have to the full, their
 Meat

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pect that he should part with your Coin with that care and difficulty as you would your self, whose daily feeling how much Provision doth pinch, makes wary, and hard to be drawn to expence.

But be cheefly advis'd not to run on the Score; for you may be assured that with greater advantage you may take up Money at Use to pay ready down: For there's none of them all, but reckon how they forbear, and will be sure to be allow'd, not only because they must stay for their money, but trust, there being nothing so certain in this World, as that which is present. You will also find that a true Proverb, *That the best is best cheap*: For besides that in Flesh, there's much the less quantity of Bones for the weight, where they are covered almost twice of the thickness: in all other things you'll find much the less waste. because that which is good goes down without Scraps, while parings and refuse go a great way in what is not. Servants making no scruple to cast that to the Dogs, which they are soon apt to think is not good enough for themselves.

Be also assur'd, that the best of Servants must be ever lookt: for it is rare to find those, who will not make waste. And as it is for they should have to the full, their
 Meat

Meat being a great part of the Wages of their Work; So are there few, but do labour under fulness of Bread; and none that consider of what they would be glad, when they come to keep a poor Houſe of their own.

In your buying Proviſions, you'll find it the beſt to go to their Fountains; for the farther from thence, ſo much the dearer. There being no ſecond-hand but ſo ticks his own Fingers, as what while he hath his gains, the Commodity is in-hand; and that which is his livelihood, muſt be what you give more than he paid.

'Tis alſo beſt to buy by the great: All Chapmen complying much ſooner for much than for a little; their gains by ſo much the more conſiderable, and their put off the greater. But then muſt your Expenditor be wary. and ſo give out the ſtore which you have provided, as remembering the place to ſpare is never at the bottom. Beſide, the much more eaſineſs to purchaſe the greater quantities, where a little taken is not diſcern'd: for which cauſe, it is not ſafe to truſt a Servant at an whole heap; there being very few of that Integrity, as then to keep their hands from picking, when none can witneſs that they did prevaricate; or if they be ſuch, it is not ſafe to tempt with opportunity.

CHAP. XXVIII

Of Children and their Nurses.

IF GOD shall give you Children, it is the duty, which each Mother to her off-spring owes, to be its Nurse as well as Bearer; and therefore not to be neglected, but then only when Necessity makes the Excuse; but if you put them abroad, chuse out a Nurse by these Directions; whereof I have had so good experience, that in the placing of Fourteen of you, I never yet had cause to remove one, till it was time that you should be brought home.

1. Let her be a lively Woman; whose stirring Spirits not having fewer dregs to make their Milk unwholesome, but their Cheerfulness very much exhilarates the Babe, and gives it a more pleasurable Life and Motion too; while such whose mettle can't abide to sit, must dance the Child about, or give it some such agitation and divertisement; when lumpish Women let it hang in Arms, till it be almost cripp'd for want of change.

2. Then let her be Healthy Complexion'd, of such fresh Ruddiness as gives account she's not infirm: But most especially

ally take care that she have no Hereditary mischief, such as may be suck'd in by yours unto its detriment, for then it may be remediless.

3. Let her be such a Woman likewise, as is much given to be cleanly: for very great is the conducement unto Health, which does depend on Neatness in us all: But especially in such little Ones, whom Nature hath not moulded to perfection, but that 'tis purging out a more abundant Excrement: For which cause also, we may daily see the very Brutes themselves officious in this kind of care.

4. Let her be such an one as lives not altogether by the penny, but hath a Cow or two at the least, or such Supplies as may prevent the pinching of the Belly through want: For where the Purse must bleed for every pint of Milk the Child must eat, will not be much improbable it many times may go without. Whence 'tis observ'd, that Meat is much less free in all such Houses, howsoever rich, where all comes in by daily Purchase, than at the Farmers, from whose Barns and Stores there comes Supplies, for which no present Money was expended.

5. Be careful too, the Husband be not given unto drink: for at some time or other, he'll come home in such a tune, as

may endanger much the little Weakling. And if in such disturbances they many times do mischief unto themselves, it may very well be feared that a much greater mischief may accrue to such a little One as cannot help it self.

6. And it is best there be agreement twixt the Man and Wife: for none can tell what hair-brain'd tricks there may be done when they are in a rage; or how the Child may suffer then, when they can scarcely be distinguished from those that are mad: For such contests which happen between Men and their Wives, are mostly managed in so much heat, as frequently produce such Actions as we then repent of, when we cannot help.

CHAP. XXIX.

Of their Education.

If therefore you are thus provided, be not then too hasty in the fetching of it home. At two years end is soon enough; and that's confirm'd by my experience in not a few, all kept abroad till they could run about the House alone.

But when they are brought home, be not a means to spoil your hopes with too much

much fondness. The less the Child is hold in Arms, the better. And by so much the food of it be good and plainer, by so much the healthier you shall have it. For all sweet things do cloy the Stomach; and Diet multiplied in variety, doth pose Concoction to digest it, which better deals with simple food; from whence much easier, and more surely, it doth contract a firmer nourishment. And though Physicians generally decry the use of Milk as too too Phlegmatick, and not convenient; yet doth mine own experience as much assert it: there being ten of you, who I believe may vye with such a number of any one mans in the World beside, for health, strength, and straitness, who have been all True Trojans at a Milk-Bowl.

And surely it is best not to stint Children in their food; so that Suppers be light, and not too near to bedward. For those that are, are generally made more greedy by denial; and if they light on opportunity, will gorge themselves into a surfeit; when they that usually feed while they will, know when they have enough; and make not much then to give out, when as their fare is of the daintiest.

'Tis also best to break your Children of their Wills, even with the soonest, and bring

bring them to that pass, to know your will, not theirs, must be their Law: *For a kick of the Dam hurts not the Calf.* And 'tis a plague that's most intollerable, to please them in their humours; and as pernicious to themselves, there being sometimes a necessity their minds should not be followed, which then they fret and fume at to their hurt; whenas, when once they're taught but to submit, and kept to that, they forthwith leave off to dispute, and readily comply with that, which not their Fancy, but your Judgment shall think fit; and without blubbering, and stir, and cries, give up themselves to a silent Obedience: which is most easily effected by such a constant tenour of Behaviour as is not in and out, but they made certain what to trust to.

Be also here advis'd, not to torment your Children with the Curiosity of Apparel, when they (to keep their cloaths neat) must be restrained from Exercise, as necessary for their Health as is their Meat. Nature having so dispos'd the inclination of young things, that they are game some all in such a measure, that the more sloathful Creatures are very lively in their Youths; and the young Calves and Lambs do skip and play, while their more sober Dams look grave-ly

ly on : And 'tis because there are more moist and cruder humours ordained to afford a freer nourishment for supply of growth, that stand in need of a Digestion and Digestion more abundant. And verily, there's none of us, though very much inclin'd to deny our selves to serve our Pride, but think it a restraint, vexatious enough, to be confin'd to *Touch not, Taste not, Handle not.*

And 'tis well worth the laughter, when the Mimick Dame is trick'd as neat as hands can make her, to see with what a caution she's aware, lest ought should touch her that defiles, and is need of a Glass Cover, where Bravery may well be seen, and yet secur'd.

Then what vexation is it for a Child that's full of Life, and fond of Play, to be kept in without a motion, lest it should foul its Apron, or put a knot or curl out of his proper situation.

When they're grown big enough to send to School, 'tis best to place them out at Board: for Children when put out to Board, are taught betimes to make their party good with others, and learn some measure in that art, to oversee their own Concerns, which they have so much need of in the World: For in a kind of little Common-wealth they learn those

Sub.

Subtilties in smaller Volumns, which afterward doth help their practice in their weightier affairs; when those more elderly trappan the younger, till they abus'd, grow wiser, and learn more wit by their experience, which they soon exercise upon the rest. And surely, I have seen so much of craft among these young ones, to bring to pass their projects, and cunning wariness to shun and disappoint an opposite Contrivement; that I have thought it could not be, that any Cat should mow so well as That thus practis'd in all raking Arts when but a Kitting.

Besides the great advantage of their mutual derision, when it is a shame to do those things which are unhandsome, which they'll not fail to vex the faulty with; by which means I have known some soon reclaim'd, when sober Counsel, yea and Correction too, was without effect.

Not is the help which they afford each other in their Learning, less considerable; when those less knowing may consult the wiler, and have a satisfaction more accommodate unto their Understanding, than by Instruction that is supererminent.

They

They are too, under such a constant Discipline, so over-look'd, and fix'd to mind the main design; and set beside occasions of diversion, that without doubt if GOD do give wherewith to bear the charge, there's no expedient like this for their Education; provided that you use the greatest caution, both for their Manners and their Learning: For great are the impressions that example gives in that so waxy Age, which generally is prone to close with that which in its Consequences is pernicious.

For which cause I have observed many tainted with such looser Habits as have undone their Fathers Hopes, and prostituted them to such a dissolution as was irrecoverable. Besides too, the loss of time, when plac'd with Those whose Faculties afford not, or Negligence endeavours not that he should be improv'd, is of that sort which hardly can admit of a Redemption; when Seasons of Instruction are knock'd out by following Casts, which are more fit to kill the Mistress of their present Age.

'Tis therefore best to place them where they may be in a constant course of pious Government, with such who are not factionally Religious, but rather for the Practice of it, than the Pfattle; and for the

the Power of it, than the Shew. For you must know, an high Concernment is depending here, and the Eternal Interest of a Soul. Good Education having such an Influence on the Future Life, that GOD takes *Abraham's* Seed as Members of his Covenant, because he knew their Nurture would be pious, *That He would teach his Children and his House-hold after him.* And truly this might be perswasive not only with the Sober-minded, but with those too, less piously affected: For there are but very few sent out from Schools where a Prophaner Genius hath been Predominant, which have not proved very dissolute; as might be instanced in many Hundreds, were it convenient.

1. Therefore let the Master be of that unblameable, as may give greatest confidence, no ill Example may be given: For if the best of us are more inclin'd to follow those that lead us by Practice than by Precept; surely those tender years (less capable to judge the verity of what is said, and have their Will conducted by their Understanding) may well be tinted with that die with which they see their Leaders coloured.

2. Let him be also not a Linguist only, a person skill'd in, and able to teach the Tongues; but also one that hath a lively

lively Fancy, and expreſſive: For little is it for one to ſpeak, if he ſpeak not to the purpoſe, or with ſuch taking efficacy as may lead captive the Affections: and truly matter moſt important, if not laid down with ſuch Array of Words and Elegancy as becomes it, doth ſeldom take even wiſer Judgments, unleſs in the immediate Exerciſe of a ſevere Diſcretion, and odds as much as Beauty cloath'd in Rags, and ſet out in its rich Attire. And ſuch a witty Genius thus inſtill'd into thoſe Greener Heads, when firſt inform'd, is like a diſh of Muſk and Amber, which gathers ſtrength by after uſe; and gives an excellent perfume unto thoſe things, which otherwiſe would prove but mean.

And let him have an Art to mould the Tongue into a graceful Elocution, and ſuch a way of Speech as runs like Oyl, and ſmoothly ſtroaks the Ear unto an itch, would be farther ſcratch'd: For what advantage is't when tender Tongues are timely ſet in Tune! Which makes the ſelf ſame matter differ from it, as much as Bow-Bell Chimes, do from the clanging of a Kettle.

4. Let him be too of a Gentile and Generous Demean, a perſon ſet beyond the ſtate of a meer Scholar, whom
Learn.

Learning hath no further favour'd than
 the Head; but one that fetcheth thence
 a fair accomplishment for all Concerns;
 when like to Woaded Cloth, he takes
 all other Dyes with greater Lustre and
 more Ease: One that may set Impres-
 sions on their Youth of all Gentilier
 Qualities, and give them such a taste of
 Noble-mindedness, as may beget in them
 a Value of their Reputations; and takes
 them off from that which is unhand-
 some, with giving them a Sense that it's
 below them. Which way to deal with
 Youth, is as far beyond the course of
 that Severity which only practiseth with
 them as with Slaves, fit for no other
 Nurture than of Blows; as is a Princi-
 ple of Inward Life, above that Motion
 which is only Violent: For when as
 the one ceaseth with the Force, and is
 no longer than the fear indures; the o-
 ther (when once habited) will bear them
 company unto their Graves; and when
 they're men, restrain their Thoughts
 from what is vile, and be a Spur to such
 designs as may prove Noble and He-
 roick. And who can think it is a mean
 to breed up liberal Children and inge-
 nious, to cow their Spirits, and depress
 them to such a dirty servileness as
 knows no Spur but that of Smart, and
 acts

sets all Duty still in the *Bridewell* of severe Correction? And Government, which should have following Obedience drawn after it by sense of Benefit and Kindness, is like to Tyranny with Haug and Draw, driving before it those who only Do, because they must; being beaten out of love with what they should delight in, by being beaten. When the Proud *Pædagogus* struts in his State, his Lads like Quaking Puddings all all about him; and thinks that Boy will prove a Rebel, which looks not with as much abjectedness, as *Venus* when trapan'd by *Vulcan*.

And don't you think that Youths when thus brought to their postures, to stand like Vagabonds fast at a Whipping-post; or at the best, like sneaking Taylors, are in a mighty forwardness to act their parts on the Worlds Stage, and be brought forth to such Preheminence, as by Birth and Wealth they may have hopes of?

5. And verily it is of great importance that he who hath the Government of Youth, should be a Person of a great Discretion; as being not only to bend their Irregularities, by the Rectitude and Straitness of Unerring Principles, and give Fixation to the Fluctuating of their wild

wild and looser Thoughts, by such a Discipline as keeps them still intent to all the Documents and Exercises of Virtue; but also to over-see the Manners of so many, and with all vigilancy to preserve the pullulating of those Rooms of Bitterness their Hearts are full of: To deal in bending every Slip, accordingly as it can bear it: To have discerning of their different Affections, and move them all, by such Expedients as are accomodated most unto their several Inclinations: To moderate in all their Differances, and give such Judgment as may easily evince his Equanimity unto them all. How great his Prudence should be, and his Moderation, that shall be Judge without Law, of what shall be done amiss, making what he pleases an offence, and punishing that offence as he please. What Judgment to discern the difference of Tempers, and chuse out that diversity of Application, which is to be dispens'd as is most suitable to each particular Genius; withal the condescension too, to the Infirmities of Youth, and the allowance must be made unto those Brains which are but Gristles, and difficulty apprehend what, conceiv'd, is as plain as is a Pike-staff: there being nothing hard to those that do already know it.

But verily you'll find no choicer Requisite, than that his Spirit be Elate and Generous, and such as naturally scorns to stoop to those things that are unhand-some, though no Eye be conscious: For great are Opportunities which do occur to those that have the Tutorage of Youth, to over-bear them for their own advantage, and to compensate that wherein they lose, by freedom from those punishments, which like the Papal Purgatory they carry in their keeping. Beside their manifold temptations to pinch them in their Dyet, which no expediment can prevent in the degenerate and sordid Spirit: and no man wisely can commit the sustenance of his, which should be free, and of the largest, to supply the growth of younger years, unto such base and avaritious Tempers as think there's nothing vile which doth bring again.

When placed thus abroad, be careful that you don't diver their Studies, nor interrupt their strict attendance, by avocations home, at any time which is not general: For all such callings off, don't only interrupt the business they're employ'd in, and lose that time which might be profitably spent; but they go retrograde, and lose those things which they had got: Their Memories

mories, like leaky Casks, soon letting out those Rudiments which were with greatest difficulty there instill'd. And which is worse, they're thereby taken off, and made less apt for those Impressions which Learning gives, while Love of Idleness and Play is more habituate, and they disturb'd in Application of their thoughts, by the remembrance of that pleasure which they had at home.

But though you keep them thus abroad, yet let them still be furnished with such Supplies of Money as you may conceive are suitable to such Expences as Children use; for thereby they'll be well instructed in that wariness and caution, which is required in all Bargain-making, and in that petty Trading that's among themselves, and loss, it may be of to them some precious Pence, they learn the Art to deal in greater matters, and shun Decoys which might draw in to things of disadvantage.

But when at home, or when abroad, be careful ever to exact an absolute Obedience, to have your Will observed as a Law; for by that means you will much facilitate your Government of them, and make by custom much more tractable all their designs to you; which may be done with as much Ease, as Love, pro-

vided that the course be constant, whence Youth, like Nags, which are well-pac'd will afterwards take pleasure, and delight in't.

CHAP. XXX.

Of their disposing into the World.

WHen now they're fit to put into the World, be careful that, and how you so dispose them: For there is no loss so great, as not to be put in a Way; nor can there be a greater mischief done us, than not to be bred up to some convenient Employment; nay, though provided for with a most large Subsistence: For doubtless there's not one whom GOD designs to be an Idle Drone, when we read *Adam* (though in *Paradise*) was set to Till the Ground; nor any that was made only for Sport or Recreation.

And verily, a viler Race we hardly know, than those among us, whose Pastime is their only Business, and their Consults how they may spend their Time and their Estates in Riot, Cards and Dice; and rack their Labouring Tenants, to supply their prodigal Excesses: Contemning those as pitiful Mechanicks, who by some useful Art do serve the Common wealth, while they themselves are without any Mystery, and only know such Arts as make them vile.

There

Therefore if GOD shall so far bleſs you, as that you have an ample Patrimony to bequeath to yours; yet bring them up in ſome ſuch Way, wherein they may be uſeful unto common Good, and able to promote their own Concerns: For there's no reaſon that's more evident (except GOD's curſe upon ill gotten Goods) why ſuch Eſtates which Fathers in the City get, are quickly run out by their Heirs, than that they're bred up not to get, but ſpend: Beſide the common penury of thoſe (even in their large Revenues) who have no means to add to, but do always ſpend their yearly Income; whereby their wants of Money greater are, than thoſe who by ſome gainful Trade provide for their own maintenance.

Hence do we daily ſee thoſe Gentlemen ovt-vy'd, who only live upon their Means, though of ſome hundreds by the year, by ſuch mean Trades, which by a wary and induſtrious management afford a fairer and more free ſubſiſtence, and have a ready Caſh ſupply'd by daily gettings; when thoſe with empty Pockets long for the Rent day, with an anxious expectation. And which is worſe, their Children, which have been bred up to bear a ſhare in Sport and prodigal

digal Profusion, are at the end turn'd off without any Portions suitable to the quality they have been bred in, whereby they become pitiful Parasites to lick their Fingers at their Elder Brothers Tables; or if they have more Spirit, seek their Fortunes by such Expedients as do conclude them in untimely ends.

But be advis'd of two Things in the Disposing of your Children into the World.

1. First, Weaken not your Estate so far for their Provision, as that it grow faint, and not able to hold out for your own Handsome Subsistence: For though the Stock should be free for the Supply of the Branches; yet so, as that there may be to keep its Self lively: For one Father is enough to maintain an hundred Sons, but not an hundred Sons one Father. I my Self knew a Person of good Worth, the Gray Hairs of whose Estate look'd thin for lack of Moisture, which was too steely expended upon his Numerous Off-spring; and I have often been griev'd at the sight of his Retrenchments, to see his Channel brought so low that it was unable to bear a Weighty Vessel, meerly to afford a Larger Current for his Derivations.

2. Secondly,

3. Secondly, so order your matters, that you Children may ever know, that *the Branches bear not the Root, but the Root them*; and so reserve your Estate in your own hands, as to command their Obedience by their future Expectancies. For as 'tis Retogade, that the River should go back to feed the Fountain, and Children treasure up for their Parents; so is it rare to find out that Affection which shall ascend to such a proportion as it descended. And the vast experience which the world affords of Persons whose Indulgence hath undone them, and laid them prostrate unto their Contempts, whom (had they still reserved what to be bestow) they might have found as servient to their nods; may well induce the wariest caution here; and make you wise still to retain the power, as to command the spitting in your Parlour while you live.

CHAP. XXXI.

Of Funerals, and Alms-Deeds.

ANd now you are suppos'd to be in the last Passage of your Life, like ripened Corn, in such a tendency as gives back to the Earth that bare it.

And here be not concern'd in such contrivancy as may design a Pompous Funeral; for Cost expensively laid out on that, will very little turn unto account; and don't agree with such Reflections as should be made by us upon our Graves. It more concerns us to take care to make us Friends of the Unrighteous Mammon, and be such Stewards of those things with which the heavenly Providence hath intrusted us, as best agrees with those designs for which he hath profess'd that he doth give them to us. And tho' there be no merit in Alms-Deeds,

as Popish Doctrine would perswade us, yet to do good, and to communicate, are such Sacrifices where-with GOD is well pleased. And in this respect we may use the Italian Beggars word, *Do good to your selves*. And there is much in that Speech of the Angel to Corneli^{us}, *Thy Prayers and Alms-deeds are come up in remembrance before GOD*, being there rendred as the reason why Peter with the Gospel is sent unto him; besides the many Promises made of Repayment of what shall be so laid out; so that it is not to be doubted, but the best use we can make of our Goods, is, That they be employed in the Relief of the Necessitous; and that the best way to treasure up, is so to spend. If therefore GOD shall bless your substance with increase, remember that there is always this Interest due to him; and while you take care to provide for your own Family, let not GOD's House-hold (the Poor) be unprovided for: Which will be an expedient so to take your leave of this present world, as that your *Exit* may be with a *Plaudite*. And ten times better 'twill be for you to have the Poor to follow your Dead Corps with their acknowledgments of your charity and Alms Deeds, than to have the Town talk of you, that you left Thousands behind you in your Coffers. And verily, that's an unthrifty Providenc^e; that with a many Bags designs to make a purchase of the Town Talk, which for the most part proves to be sinistrous; when much more happily we may be carried hence, perfum'd with that acceptable Remembrance which our Verspicious Virtues leaves behind us; and if we may call this Ambition, there's certainly no better can befall us.

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